The Nation.

NEW YORK, THURSDAY, APRIL 16, 1896.

The Week.

THE platform of the Rhode Island Republicans is the most outspoken yet of all party utterances on the money question, going farther even than the excellent deliverances of the Republicans of New York and Massachusetts. It declares inflexible opposition to the free and unlimited coinage of silver, pronounces the continued agitation of the silver question "unpatriotic and destructive of all the interests of industry and commerce," and adds:

"The existing gold standard is the measure of value adopted by the nations with whom the United States have the most important commercial relations, and the very suggestion of a departure from it inflicts injury to the credit of a nation whose honor should never be questioned at home or abroad. To those who toil for their daily bread, a currency redeemable in and of equal value with gold is essential. While the capitalist may protect himself against the fluctuations even of silver, the laborer and the artisan, the salaried official and the widow, are powerless to guard against the changing values of a currency which a great and beneficent government should make absolutely secure and unchanging in its purchasing power."

It is refreshing and encouraging to find such straightforward talk as that in a party platform on the eve of a Presidential campaign. If we had a few Presidential candidates who were capable of like frankness and courage, the outlook would be much better than it is. The Rhode Island convention did not declare for any candidate, but its delegates are said to be in favor of Speaker Reed. McKinley's name was not mentioned in the convention, but the *Tribune's* correspondent says this was carefully avoided because to have mentioned it "would have been just the same as hollering 'Fire.'" This may be true, since the naming of McKinley on that platform would have been a performance so incongruous that the convention would have been justified, had such a thing occurred, in running as from a burning building.

The Maryland Bankers' Association has followed the example of the New York State Bankers and of the executive council of the American Bankers' Association, by adopting a resolution in favor of "a rigid adherence to the gold standard of value." There is nothing more encouraging than this attitude of the bankers on the great question of the day, for although they have been right all the time in their own minds, they have not heretofore deemed it prudent to take a bold stand and make an aggressive fight for the views they hold. The fact that they do so now indicates that they find public opinion backing them pretty strongly. Comptroller Eckels made a capital speech to the Maryland bankers, in which he said that the American people would never elect a President who would give his official sanction to a bill for the free coinage of silver. Mr. Eckels is right, and what he says had best be heeded by both political parties when they nominate their candidates and make their platforms this year. The tide is now running strong against all free-silver candidates and all straddlers, both Republicans and Democrats.

The news from Washington about the Cuban question confirms the report that the Administration does not purpose doing anything at present in the way of recognition, for reasons which must commend themselves to every rational person. The Senate ought to be the helper of the State Department in maintaining the rules of international morality, but aid from that quarter is not to be expected at present. There does not seem to be any reason, however, why a courteous attempt at mediation should not be made. This is, of course, never out of order. A civil proposal to both parties to mediate, with the consent of both parties, would be a perfectly reasonable proceeding, now that the armed conflict has lasted over a year and is threatening civilization itself on the island. The ravages of the insurgents seem likely to leave the island a howling waste, and we are as much interested as any one in preventing this result. In fact, nobody will suffer as much as we shall through the loss of the island by Spain, for a proposal to annex it, and make of it about three States, will certainly follow. Cuban independence we can stand, but the conversion of the Cuban population into American citizens would be a great calamity.

It is comforting to know that there are limits to the readiness of the United States Senate to interfere with the affairs of the universe while it neglects the demands of the nation for which it is supposed to legislate. Mr. Call of Florida introduced a most absurd resolution last week concerning the imprisonment of Mrs. Maybrick. This extraordinary resolution recited that the people of the United States "sympathize with Florence E. Maybrick, formerly of Mobile, Ala., in her sufferings under a sentence of life imprisonment at hard labor in England"; that they "almost universally believe her to be innocent"; that "it would be an act of gracious respect to the public opinion of this people, speaking the English language, in large part of English descent, governed by the same laws, inheriting the same love of law and order, the same abhorrence of crime, the same love of liberty and the protection of the weak and helpless against arbitrary power, for the Government of Great Britain to pardon Mrs. Maybrick and restore her to her country and her family"; and requesting the President to communicate this resolution to the Government of Great Britain. Senator Sherman had sufficient sense of the proprieties to move to lay the resolution on the table, explaining that whatever difference of opinion might exist as to Mrs. Maybrick's guilt or innocence, "certainly it is a subject over which the Senate of the United States has no jurisdiction." Mr. Sherman finally consented to have the resolution referred to the judiciary committee, and that committee reported it back adversely on Monday on the ground that the Senate has no jurisdiction over the subject. It is not to be wondered at, in view of previous performances by his colleagues, that Mr. Call should have supposed that the Senate would humor him in this matter, but it was perhaps necessary that absurdity should be carried to this extreme before the upper branch of Congress should recover its senses.

"Presidential politics" reaches a very low level when the admission as States of two Territories notoriously unfit for statehood is threatened in order to secure delegates for or against one or another candidate in the Republican national convention next June. That is what is explicitly charged by the Washington correspondents of Republican newspapers like the Philadelphia *Press* in explaining the action of the House committee on Territories last Thursday, when it voted to report favorably the bill for the admission of New Mexico. There is absolutely not a single sound argument in favor of the proposition. The population of the Territory is below the number required for a member of Congress under the present apportionment, and the number of inhabitants is growing very slowly, although the region was long ago provided with good railroad facilities. Moreover, the ratio of illiteracy among the people is far greater than in any other Territory ever brought into the Union. At the beginning of the session the Republican members of the House committee were generally opposed to admission, but all save one voted for it last week, the controlling reason with the Pennsylvania, New York, and Iowa members being the desire to secure the New Mexico delegates to the St. Louis convention for Quay, Morton, or Allison. Similar motives have since operated the same way in the case of Arizona. Of course, if the Republicans allow these bills to pass the House, the free-coinage majority in the Senate will jump at the chance to strengthen their forces by four votes.

The Democratic national convention will not be held until nearly a month

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after the Republican, and public attention hitherto has been almost monopolized by the canvass for delegates to the first of these great gatherings. The holding of conventions for the choice of delegates to the second assembly has now begun, however, and, from this time on, both parties will be declaring their position in various States every week. The first Democratic convention has just met in Oregon, and the result was favorable to that element which insists upon a free-coinage deliverance at Chicago next July. The friends of sound money asked nothing more than a reaffirmation of the currency plank on which Cleveland ran in 1892, but the silverites insisted upon an out-and-out declaration for "16 to 1," and carried the day by a vote of 152 to 91. The next Democratic State convention will be held in Missouri next week, and the free-coinage men have been carrying everything before them, almost every county convention having adopted strong resolutions favoring free coinage, while the sound-money men secured only 10 out of the 68 delegates from the city of St. Louis.

Gen. Harrison's friend Mr. Michener explains the circumstances under which it may be necessary to make the ex-President a candidate again. It is like calling in the best doctor in an emergency. Ordinary practitioners may do as long as the disease runs on smoothly, but when heroic measures are necessary, the best man must be had at all hazards. Now the Republican party, Mr. Michener finds, is suffering from a serious complication of disorders. Its brain is threatened with gold congestion; its stomach appears to be invaded by silver cancer; one foot has low-tariff gout, the other is afflicted with McKinleyismus in its worst form; and various peccant humors, in the form of a combination of silver and tariff, cause darting pains throughout the body. It is a clear case for calling in Dr. Harrison, thinks friend Michener. But we must observe that the greater the emergency the greater the need of knowing the standing, the "school," of the last-resort physician. The trouble with Dr. Harrison is that his record shows him to have practised all kinds of medicine. A mixture of diseases does not require a mixture of cures. The Harrison remedies have been those of the "regular" schools, metaphysical "healers," Christian scientists, and faith-curists successively. The patient will not know which one to expect from him, and, unless he makes up his mind to say what treatment he is in favor of, we fear that Quack McKinley will continue in charge of the case, with the undertaker in easy reach by telephone.

There is general agreement as to the facts of the business situation. The fair promise of prosperity seen in nearly all branches of trade last fall has been blighted. "Business started out splendidly last fall," says President Roberts of the Pennsylvania Railroad. "Everywhere I learned that there had been a general revival of business in the fall," says President Depew of the New York Central Railroad, referring to his trip through the West. Against the background of those flattering hopes of six months ago, the record of failures for the first quarter of 1896 looks black enough. Both in number of failures and in total amount of liabilities, Bradstreet's tables show that the past three months surpassed any corresponding period of our commercial history. Those are the facts; and there is no getting away from them. What is the theory to account for them? How does it happen that we are not sharing in the prosperity which English trade is now enjoying?

We know what the partisan, the McKinley, theory is. Last fall's prosperity was due solely to anticipation of the blessings of a Republican Congress. People were only impatiently taking their profits in advance. The Wilson tariff was ruinous, a Democratic President in charge of the finances was a calamity, but still money could be made on the strength of the tariff that was to come in three years' time. That was the orthodox Republican theory six months ago. Now it has been amended. No man is willing to invest a dollar or hire a laborer until McKinley is nominated. All the dollars, in fact, are being expended to buy his nomination, and none are left for trade. If prosperity comes quickly, it will be due to hope which radiates from his noble face; if not, it will show in what desperate need of him the country stands. This theory we all know. We might argue against it, but we will not. Neither will we argue with children under four, or with people who live in padded rooms. But it is well, in the intervals of the insane chorus, to allow the voices of unprejudiced business men to be heard. Says President Roberts: "Congress convened, and that was the first blow to the business world. Next came the silver craze with its calamitous career in the Senate. And lastly, as if to cap the climax, came the everlasting agitation of our foreign relations. The Venezuelan message started the ball rolling, and since then we've had the Monroe Doctrine, Armenia, England, Spain, and Cuba." President Depew testifies that "all business was paralyzed by the war scares." These are but typical instances of the way the clatter of the politicians falls on cynical ears among business men. They are cynical not only about partisan theories, but about partisan remedies. What they do count upon and pin their faith to is, as President Roberts says, a declaration by both parties in favor of the gold standard.

The *Engineering and Mining Journal* has made a special examination of two recent transactions in the iron market which have attracted attention. One of these is a shipment of Alabama pig iron to England, the other a contract for 10,000 tons of steel rails for Japan, taken by the Carnegie Steel Company. The first of these it finds was a trial order for 1,000 tons, to be followed by larger ones if the quality were found satisfactory. The price is supposed to be about $8 for No. 1 foundry and $6.50 for gray forge, or perhaps a trifle less than those figures, which are the advertised prices for domestic deliveries. The contract price for the steel rails has not been made public, but the *Journal* conjectures that it is about $20 per ton at the mill. The price charged by the steel-rail combination to domestic consumers is $28. Another fact of some importance is that the Grand Trunk Railway of Canada has placed an order for 15,000 tons of steel rails with the Illinois Steel Company of Chicago, at prices lower than those at which English steel can be afforded at Montreal or Quebec. "The important point proved in the cases under consideration," says the *Journal*, "is that our works are able at the present time to turn out iron and steel at costs which enable them to compete with the English and other European mills on ground which they have always considered their own." Not only is this the fact, but it is equally true, and even more important, that the power of production has so far exceeded the consumption of the country that a foreign market for the surplus is indispensable. These facts furnish a rather discordant note to the McKinley braying chorus which now fills all ears, but they will not stop the braying. More protection will be demanded just the same, and it will not be surprising to be told that it is an advantage to us to pay $8 per ton more for Mr. Carnegie's rails than the Japanese get them for.

An attempt was made a few days ago in Congress to introduce the metric system of weights and measures in the United States, and it very nearly succeeded in the House, but, after a small majority had been recorded in favor of it, the vote was reconsidered, and the bill was sent back to the committee which had reported it. The metric system was adopted permissively by an act of Congress passed in 1866. The bill proposed by the committee on coinage, weights and measures provided that all the transactions of the Government and of all departments thereof involving weights and measures, except the surveys of the public lands, should thereafter be effected by the metric system, an exception being made of the surveys of public lands so that they might continue to be uniform. A question was raised in the debate on the bill whether the metric system would be compulsory on individuals in their private business, the chairman of the committee, Mr. Stone, contending that the old weights and measures would still be lawful, while Mr.

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Parker of New Jersey maintained that they would not be so after January 1, 1901. The language of the second section of the bill seemed to sustain Mr. Parker's view, and the clause was fatal to the measure, and seems likely to be so in any future attempt to introduce the metric system.

The spoilsmen in Congress have won a victory by placing obstacles in the way of the rapid extension of the movement for improving the postal service by the consolidation of offices tributary to large cities. For some time the Postmaster-General has been making the offices in suburban towns stations of the adjacent city, and their heads subordinates of the city postmaster, instead of independent officials. The advantages of this system in raising the standard of service have been made manifest wherever it has been tried, and the patrons of offices in the smaller places near Boston, Brooklyn, and Baltimore are more than satisfied with the results of the change. But Senator Gorman has found that this system in Maryland threatened his control of the village postmasters, and he rallied the spoilsmen of both parties in successful support of a provision prohibiting the further consolidation of post-offices beyond the corporate limits of the city in which the central station is located. The Republicans who believe in boss methods were easily persuaded to coöperate with the Maryland Senator by the argument that extensions of the reform might prevent their control of the small offices after the expected victory of their party in the Presidential election next fall; while men who have always professed to favor reform, yielded to Gen. Hawley's plea that the old-fashioned village postmaster stood as the preserver of our liberties.

The decision of the State Civil-Service Commission to put Commissioner Lyman's special agents in the non-competitive schedule was what was expected, but our belief is that everybody engaged in the enterprise will live to regret it. The Raines act is a serious matter for the Republican party in this State. No matter how it is administered, it will put the domination of the party, in both city and State, in great peril. All, or nearly all, that class of voters who turn the scale at elections in the State are now persuaded that the bill was concocted and passed for the deliberate purpose, not so much of regulating the liquor traffic, as of establishing a Platt machine. Both in the interest of Gov. Morton and of the party, everything possible should have been done to allay this suspicion. The most effective if not the only way of allaying it was to make plainly non-partisan appointments of the officers who were to execute the law. This would have done much, or, at all events, something, to make people believe that the law is really a liquor law. On the contrary, everything that has taken place in connection with the bill, ever since it was introduced, tends to confirm the popular suspicion about it. It now appears pretty clear that the removal of McKinstry and the appointment of Lord on the State Civil-Service Commission, in January, was a preparation for what was done last week, as it put Col. Burt, the only civil-service reformer on the commission, in a minority, and enabled Lord and Cobb to vote him down. Gov. Morton would have done well, both for his own fame and for his political prosperity, to keep his skirts clean of all complicity with this plot. If the band who concocted it think they can transfer their juggling apparatus to Washington, they are mistaken. Neither they nor their kind have won an election in this State for many a day. The fortunes of politics in this State are in the hands of a different class, who have at least the remnants of a moral sense and some sparks of patriotism.

The statement of Ballington Booth published on Monday shows that the split in the Salvation Army is the consequence of Gen. Booth's bad conduct when in this country. "He objected to the display of the national flag upon our badges and in our halls and homes. He said the time had arrived to cease carrying the stars and stripes at the head of our parades." He is evidently a bad old man. Moreover, the books, etc., were all revised in London, and all rules and regulations were made in England, and were enforced by orders received from London. The organization was directed from abroad. Ballington makes a long statement in support of the above, but judiciously remarks, "There will be denials and counter-statements." Doubtless there will, but he, in our opinion, does not go far enough. We do not think the new American organization ought to save a single man or woman who has not been naturalized. Carrying the flag is all very well, but the "Volunteers" and those saved by them ought to be bona-fide American citizens in order to make this body a really American organization. Unfortunately for Ballington, Booth-Tucker and his wife have arrived from England, and are going to be naturalized immediately, and, so far as spoken words go, are as devoted to the flag as he is, while adhering to the old organization. Indeed, their love of the country seems to surpass Ballington's. The conflict of the two movements will at least bring us a great increase of patriotism.

All the English magazines for April have articles, from the hands of experts, on the Egyptian complications. They all agree that the decision to send an expedition towards Dongola was as surprising to the public, both in England and in Egypt, as it was and remains inexplicable in its real motives. Lord Farrer left Cairo on March 8, Major Griffiths on March 9, and neither of them had heard in official circles a whisper of the need or of the purpose of making such a movement. The contention that the expedition is really intended as a demonstration in favor of the Italians at Kassala, is thoroughly riddled by Major Griffiths's article in the *Fortnightly*. He shows that, from a military point of view, it is impossible to get to Dongola in force before next August. So the first glib talk of a "dash on Dongola" means nothing. This is apparently the conclusion of the Government itself. Mr. Curzon first announced an expedition to Dongola, later corrected himself to an advance "in the direction of Dongola," and finally located the terminus for the present at Akasheh—not one-third of the way to Dongola. If there is, therefore, any maturely considered and far-reaching plan back of the movement, it would seem to look, as the best authorities think it does look, to the reconquest and holding of the Sudan. This can be undertaken on the plea that it is necessary to the safety of Egypt, since her present frontier is, as Major Griffiths shows, an entirely uncertain line across which Dervish raids are constantly pushing.

The result of the elections to the new Cortes will surprise no one familiar with Spanish political methods. The Government always wins in such elections. If it did not, the order of nature would seem, to the Spanish mind, to be miraculously violated. The only question is of the majority. Sometimes, as in the present case, the thing is overdone and the majority made so outrageously large as to excite protests. The Opposition will stand being put in a minority of one to two without whining, but to be left with only one Deputy to three is going a little too far. However, there is not much vigor even in the cries of rage over Conservative greed and cheating that are now going up from the Liberals. Sagasta knows that he has only to wait a little while for his turn to come. The very dispatches giving the news of the sweeping Conservative successes add that "it is conceded on all sides that the new Cortes will be short-lived." That is to say, Cánovas will soon be thrown over by his own majority, Sagasta will be called in, *he* will then have a chance to dissolve and get his infallible majority, and so the whirligig will spin on. Nothing can better illustrate the present unfitness of Spaniards for parliamentary government than the wearisome repetition of this electoral farce. The Cuban trouble appears to have cut no figure in the campaign, except so far as the Deputies from the island itself are concerned. It cannot be denied, however, that this demonstration of Spanish political feebleness comes most inopportunely for a country insisting upon its right and ability to govern a distant colony.

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"IN CLOSE TOUCH WITH THE PEOPLE."

In his first term as a member of Congress McKinley voted for the free coinage of silver at the ratio of 16 to 1 in 1877, and to override President Hayes's veto of the Bland-Allison act in 1878. As leader of the House a dozen years later he earnestly advocated the passage of the silver-purchase act in 1890, on the ground that "we cannot have free coinage now except in the manner provided in the bill." The advocates of McKinley's nomination for the Presidency have only one way of meeting the disclosure of these ugly facts. They excuse the course of their favorite in each instance by the plea that he was no worse than his party or than public sentiment. As the Chicago *Inter Ocean* puts it:

> "McKinley's record in Congress on the silver question really shows that he was in happy accord with a great majority of the Republican party on that as well as on other great questions. He was not only with the vast majority of the Republican party, but he showed himself to be moving in close contact with the general public sentiment of the country—showed himself to be in close touch with the people."

In this argument the supporters of McKinley have reached the lowest level that can be reached in urging the claims of an aspirant for the Presidency. They maintain, and seem glad to maintain, that their favorite is a man without a spark of the statesmanlike foresight which enables its possessor to discern the dangers of a popular craze that for the moment sweeps everything before it. They boast that the first aim of their candidate, while he was a member of Congress, was to learn what the prevailing sentiment of the public at the moment of voting was, and then to array himself on that side. Their argument logically leads to the conclusion that, if he were elected President, he would not interpose the executive veto against the enactment of the most dangerous bill passed by Congress, because, if he took such an attitude, he would no longer be "in close touch with the people."

The framers of the Constitution would have been amazed to hear such a plea, that the President of the United States should be nothing more than the mere echo of fleeting public sentiment. One chief reason for vesting him with the veto power was that he might stand as a bulwark against this danger. Hamilton says in the 'Federalist' of this prerogative:

> "The power in question not only serves as a shield to the executive [from encroachments upon his power by the legislative department], but it furnishes an additional security against the enaction of improper laws. It establishes a salutary check upon the legislative body, calculated to guard the community against the effects of faction, precipitancy, or of any impulse unfriendly to the public good, which may happen to influence a majority of that body. The propriety of the thing does not turn upon the supposition of superior wisdom or virtue in the executive, but upon the supposition that the Legislature will not be infallible; that impressions of the moment may sometimes hurry it into measures which itself, on maturer reflection, would condemn. The primary inducement to conferring the power in question upon the executive is to enable him to defend himself; the secondary one is to increase the chances in favor of the community against the passing of bad laws, through haste, inadvertence, or design. The oftener the measure is brought under examination, the greater the diversity in the situations of those who are to examine it, the less must be the danger of those errors which flow from want of due deliberation, or of those missteps which proceed from the contagion of some common passion or interest."

The theory of the veto power is that the President may save the nation from disaster in a crisis by refusing to keep "in close touch with the people," by opposing what seems to be the prevailing public sentiment. As a rule, our Presidents have lived up to the theory of the Constitution in this respect, and in every such case history has justified their action. When they have fallen to the lower level of not opposing any popular craze, the nation has always suffered.

When Congress passed the inflation act in 1874, public sentiment appeared to favor it, and a majority of the Republican Senators earnestly supported it, among them such powerful leaders as Cameron of Pennsylvania, Morton of Indiana, and Logan of Illinois. A President whose prime object was to keep "in close touch with the people" would have signed the bill without the slightest hesitation. What saved the nation from a frightful disaster was the fact that Gen. Grant recognized "true principles of finance, national interest, national obligation to creditors" as superior to what might prove, and did prove, an "impulse unfriendly to the public good," such as the framers of the Constitution had foreseen.

When another of these dangerous impulses was felt in Congress sixteen years later, the incumbent of the White House was apparently a man who lacked Gen. Grant's courage. In 1890 the passage of a free-coinage act was threatened, and Senator Sherman and other Republicans who opposed that policy were made apprehensive, by Mr. Harrison's silence, that he would not feel at liberty to veto such a bill if it should pass. "Some action," says Mr. Sherman, "had to be taken to prevent a return to free silver coinage, and the measure evolved was the best obtainable." The silver-purchase act, the operation of which within three years compelled the calling of a special session of Congress to secure its repeal, was thus due to the weakness of a President who could not be depended upon to resist the passion of the hour.

McKinley's record on the currency question is bad enough. But the defence of that record on the ground that he was in line with his party, and the advocacy of his election to the Presidency because he will always try to be in close contact with public sentiment, uncover fresh perils to the country from his successful candidacy. An executive whose highest aim is always to be "in close touch with the people" is to be dreaded, as a constant menace to the safety of the nation.

THE DEMOCRATS NOT ALL DEAD.

The news which has come to hand during the past week concerning the results of city and town elections in various States must be a genuine shock to the readers of Republican newspapers. They have been assured that the Democratic party was so nearly extinct that it was not to be regarded seriously as an element in the next elections. It might make a pretence of running candidates, but would put them forward in a purely perfunctory manner, and with no expectation of electing them. The Republicans had so "sure a thing" that they might run any one they pleased for the Presidency, on any kind of platform, and elect him in a walk-over. Even Mr. McKinley, with an unbroken silver record and on a straddling platform, could be elected without a struggle. The local election news does not harmonize with this view. It shows not only that the Democrats are alive, but that the rascals are voting in such numbers as to greatly cut down Republican majorities in some places and actually carry the elections in others.

Several weeks ago the town elections in New York State showed a marked reaction in favor of the Democrats because of the Raines liquor-tax bill. That measure had not then been made a law, and the popular disapproval expressed towards it was not so strong as it is now. Many other elections were held on April 7, and in these the Democratic gains were more pronounced and general than they were in those held earlier. The general result is much the same as it was in 1893, when the people of the State improved their first opportunity of passing judgment upon the Democratic party's course under Hill, Sheehan, Maynard, and Flower. The winter and spring elections for supervisors in many counties of the State in that year showed almost uniform gains for the Republicans. The Democrats made light of their loss, but when the November election was held they discovered that the loss had foreshadowed a Republican majority of 100,000 in the State. The Republican losses now are fully as large and uniform as were the Democratic three years ago, and they come from localities which are capable of doing the party the greatest amount of harm. They are largest in the cities, nearly all of which, so far as heard from, give Democratic gains. This was inevitable, for it is in the cities, with their large and mixed populations, that the Raines law will excite the greatest opposition. The country districts will not be much affected by it, as the liquor question plays a small part in their affairs, yet even in these sections there are distinct signs of a Republican reaction, for the Democrats have made a slight net gain in the supervisors thus far elected.

In other States the same signs of Democratic life and energy are perceptible. City and town elections were held throughout Michigan on the above date, and, according to the *Tribune's* dispatches,

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"unusual interest was manifested" and a "large vote was polled"; and "while the issues, as a rule, were purely local ones, the Democrats generally developed unlooked-for strength, and in many cities which for years have returned Republican officials their ticket has been elected in whole or in part." Similar reports come from Ohio, in which elections were held on April 6. The Democrats cut down the Republican majorities in many places, and carried others for the first time in several years. So too in Connecticut. They made a vigorous contest in all quarters, and scored gains in many. In Wisconsin they are also alive, for in the Milwaukee election of April 7 "large Democratic gains were recorded in all wards of the city." New Jersey bore a like testimony on Tuesday last.

We do not cite these facts as convincing proof that the Democratic party is bound to carry the next Presidential election, or that it has an equal chance with the Republican party in that election; but we do think that they give unmistakable evidence that the Republicans cannot afford to run unnecessary risks. The Democrats of the country are not dead. They have been greatly disheartened by the failures of their party in Congress, and thousands of them have stayed away from the polls in recent elections on that account. But the conduct of the present Republican Congress has cheered them up a bit on this point, by showing them that one party is no worse than the other in this respect, and they are beginning to vote again. They have not gone over to the Republican party, and the excitement of a Presidential campaign will bring them in practically solid mass into active politics again. The town elections foreshadow this unmistakably, and the Republicans will be wise to recognize the fact and conduct themselves accordingly. New York is a doubtful State for them to-day; it would be a sure Democratic State with McKinley on one side and a sound-money Democrat on a gold-standard platform on the other side. On this point there is no room for doubt. The warnings from other States are scarcely less plain. Great and sudden changes in popular sentiment are very familiar phenomena in our politics, and a blunder by the Republicans now would be quite certain to produce one. The business interests of the country, which control all elections, will not consent to the election of a man whose record on financial questions is notoriously unsound, and whose political and private business record is no better.

"INTENTION" IN INTERNATIONAL RELATIONS.

Congressman Hitt's defence of the Senate Cuban resolutions, which he had before declared to be indefensible, was based on the ground that international action of that kind can be offensive only when "it is on its face manifestly *intended* to offend." We remarked last week that this is to import into international law the Jesuit doctrine that bad actions are virtuous if done with good intentions. One of Pascal's most delightful Provincial Letters unfolds the beauties of this doctrine, and some of them are worth recurring to for the purpose of showing Mr. Hitt and his kind on what a firm foundation of ethics they are building. There is a family likeness discernible in those who "cheat with holiness and zeal," whether in religion or politics, and Pascal's exposure of insincerity and hypocrisy in one sphere applies finely to the other also.

After Pascal's Jesuit Father had explained many of the little tricks of the casuists in favor of the clergy, the suspicion arose that the rest of the world might not come off so well. Not at all, said the Father; we provide similar indulgences for all. Take servants, for example, and see what excellent maxims we have for them. They may steal from their masters if they find their wages too low, and if they do it solely and firmly for their own good, without malice. There is not the slightest occasion for them to shrink from the most questionable services, provided they are well paid for the same. For what say our Twenty-four Fathers? "To carry letters and presents; to open doors and windows; to aid their master to climb in at the window, and to hold the ladder while he climbs—all this is allowable and not immoral." But this, of course, as our good Father Bauny has pointed out, means that such actions are made innocent by resolutely fixing the intention, not at all upon the evil deeds in which servants make themselves accomplices, but solely upon the reward which they are to receive.

This "marvellous principle" of directing the intention is capable of the widest expansion and application. It covers the whole range of dubious actions from simony to stabbing a man in the back. By making sure that you have excellent intentions, you may do anything you please with a good conscience. Of course it is, abstractly, wrong to kill a man; but if you do it, not to injure him, but to maintain your own honor, that is quite another affair. So of duelling. That, of course, is forbidden by the Church; but our great Hurtado de Mendoza has shown how easy it is for a good Catholic to fight a duel. Is there any possible sin, he says, in going out to the fields to take a walk, while you are waiting for a man, and to defend yourself if he attacks you? That is a very different thing from accepting a challenge, since your intention is directed to other circumstances of the affair altogether. In fact, by being extremely careful about your intention, you may yourself challenge to a duel; you may kill a man from ambush, unless a very firm friendship (*arctior amicitia*) exists between you and him; you may kill a man for an insulting word or even gesture; may, according to our great and incomparable Molina, kill a man for six or seven ducats. These are but examples of the way in which the method of fixing the intention takes all the awkwardness out of the common principles of morality, and makes life tolerable and agreeable to perfect gentlemen.

All this makes clear the source of the Hitt doctrine of "intention" in international relations. It is simply carrying the Jesuit casuistry into public life. Congress passes resolutions which, if they mean anything, mean an affront to a friendly nation, with the threat of war in the background. But Father Hitt steps in with his mild protest that this is all a mistake; that our intention is fixed, not on insults or war, but on the most harmless and peaceable things in the world. Unless Spain is determined to fasten a quarrel upon us, she has no right to look at our words or our acts, which are public, but only at our intentions, which are hidden away in our own pure bosoms. What Mr. Hitt's intention really was, he did not say. We hazard a shrewd guess that it was the same that justified the valet in helping his infamous master—*i. e.*, a fixed contemplation, not of the wickedness in hand, but of his own personal gain. Congressmen use insulting words; they intend only personal popularity with the baser sort. They bluster about war; they mean only a renomination. They swell and explode with patriotic rage; their intention is but to be first in the war of words, and to distance dangerous competitors. This is really to out-Jesuit the Jesuits. *They* had the grace to guard their doctrine with the limitation: "Care must be taken lest the use of this maxim result in danger to the state." Father Hitt forgot that, but we do not greatly blame him in these days when the old phrase, "that the republic take no harm," sounds so silly and obsolete.

The question remains, What will foreigners think of this new doctrine of "intention" in international relations? That they will like it, or assent to it for an instant, is conceivable only on the ground that Johnson was right when he confided to Boswell his opinion: "Foreigners, so far as I can see, are fools." They surely must be if they think it possible to regulate their treatment of us, not by our public acts, our official language, our menacing attitude and gesture, but by our secret intentions. They will quote to our Jingo-Jesuit diplomats the obvious comment of Pascal, "L'intention de celui qui blesse ne soulage point celui qui est blessé."

THE EDUCATION QUESTION IN ENGLAND.

Although the bill introduced into the House of Commons by Sir John Gorst, the President of the committee of council for education, radically changes the organization of the elementary education system in England as it has existed since 1870, the various changes are compara-

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tively easy to follow. While the principal object of the bill is to afford further financial help to the schools of the Church of England and the Roman Catholics, and to bolster up a system which had its beginnings long before Parliament turned its attention to education, several of the changes are undeniably in the interest of education, and have been shown to be necessary by twenty-five years' experience. The dual plan of board schools and schools ostensibly maintained by the churches is continued. There now seems no getting away from it. But, in strengthening the church schools, at least something is to be done for the poorer grade of board schools. These poorer schools under the boards are in rural communities. They have been established where the church schools have broken down; and scores of them, especially where the boards are small and in the hands of farmers and village merchants, are as understaffed and as inadequate as any of the church schools in similar localities, the management of which is entirely in the hands of the Church of England rector or vicar of the parish.

If the bill now before the House of Commons is passed, the county council will become the supreme local authority for elementary, secondary, and technical education, and the Education Department in London will be relieved of some of its duties with regard to the inspection of schools and the distribution of grants from the imperial Treasury. Each county council will elect, or elect and appoint, as it may determine, its statutory education committee, much as it now elects its police committee. It will be at the discretion of the council whether all the members of the committee are chosen from the council, or whether the council will go outside its own membership and appoint men or women eminent in the local education world. It will also be possible for counties to group themselves together, and elect joint committees to exercise powers and distribute grants under the various education acts.

The county councils will employ corps of school inspectors who will do most of the work now done by inspectors from the Education Department; and it will be from the shire house at the county town, instead of from London, that the schools, board and voluntary, will receive their annual grants from imperial funds. School boards will continue to raise their local funds as heretofore, and in the case of school-board districts in which the local tax plus the grant per scholar from the Treasury does not meet expenses, the difference will come, not, as now, from London, but through the county council. The grant to meet this deficiency is limited by the bill to four shillings per scholar. In the past this doling out of extra funds from the Treasury has been restricted to boards whose incomes from local taxes, when the maximum tax allowed by the law had been levied, was not sufficient, with the ordinary Government grant per scholar, to meet expenses. Under the Gorst bill, this extra poor-district grant will be paid to Church of England, Roman Catholic, and other voluntary schools.

The difficulty of granting additional public money to the church schools without throwing their control into the hands of popularly elected boards, has been adroitly got over by giving the education committee of the county councils the right to delegate some of their local authority to local managers. The London School Board has long delegated some of its authority in this way to managers of groups of schools, and the Salisbury Government has made the London plan general with the county councils in order to save the fullest measure of local control of the voluntary schools to the clergymen of the Church of England and the priests of the Roman Catholic Church. The London School Board appoints hundreds of these local managers of schools under its jurisdiction. They receive no pay; and, under close supervision from the School Board, these managers practically appoint and promote the teachers, and are responsible for many other details connected with the organization and working of the schools.

Nor is the four-shilling grant all that the church schools gain financially. As the law now stands, the annual grant per scholar from the Treasury to church schools is regulated in amount by the subscriptions raised by the school managers. This restriction has hampered clerical managers of schools to which private subscriptions were small, and, rather than give up the schools and resort to a school board, various devices and tricks in bookkeeping have been invented to get over the restriction. Every now and again some really disreputable dodge on the part of clergymen has been exposed. Now, however, there will be an end to all these schemes, as the annual grants per scholar, apart from the extra grant of four shillings a year, will be paid without any inquiries as to the amount of private subscriptions to the school. This is a great triumph for the clerical party, second only in importance to the ingenious arrangement under which, while drawing nearly all their funds from the Treasury, the clergymen are to give up little or none of their control of the schools.

Another remarkable concession has also been made to the Church of England party. This time it is in connection with the board schools. Under the act of 1870, no instruction can be given in a board school which involves the teaching of the formularies or catechisms of any particular church or denomination. The existence of this provision has long been a source of disquiet with the more aggressive school of English churchmen. It has been assailed several times in Parliament, more than once in the House of Lords at the instance of the Bishop of Salisbury, and with the sympathy and help of the present Premier. At last the churchmen have succeeded in their onslaught on the unsectarian character of the schools maintained wholly out of local and imperial taxes. If the Gorst bill passes, it will be possible for "a reasonable number of the parents" of the children to go before the managers of a board school, and to insist that the children shall be taught in religion according to the creed or denomination of the persons making the claim. Nominally it will be possible for Roman Catholic, Wesleyan, or Unitarian parents to make these demands. The Catholics, however, will not do so, for the priests do not allow their children to attend any but Catholic schools, and to teach Catholic children in this way in board schools would involve additions to the school furnishings which will never be allowed in English board schools. Nonconformists have never asked for the teaching of the tenets of their faith in the elementary schools, and are not likely to avail themselves of the clause. It is therefore solely in the interest of the sacerdotal wing of the Church of England, and, if it should become law as it now stands, clergymen will be able to go among their parishioners, and, in connection with almost any board school, get together a sufficiently large number of parents to demand Church of England teaching.

THE AMERICAN ORIENTAL SOCIETY'S MEETING.

ANDOVER HILL, April 11, 1896.

AT the recent Congress of Orientalists in London, Prof. Cowell of Cambridge, the President of the Aryan Section, opened its sessions with some graceful verses, first in Sanskrit, and then in English, as follows:

"Calm in calm woods the ancient Rishis sate,
Soothing their souls with friendship's converse high—
While we, my honoured friends, by evil fate,
Meet where the city's ceaseless din rolls by."

And he consoled us with the thought that "contrast brings new harmonies to light." Well, here we were as little disturbed by the din of the traffic that surges through Piccadilly as were the calm Hindu hermits, and we needed no such consolation. Andover is an ideal place of meeting for a learned society, and especially for our Oriental Society, whose earliest history is closely associated with "The Hill." For Andover may justly be called the cradle of Oriental learning in America. The names of Moses Stuart and Edward Robinson—famous Andover names, famed, withal, far beyond Andover—stand beside that of our founder, John Pickering, on the first list of our officers of considerably more than half a century ago. Indeed, the temper of cheerful reminiscence was quite pervading. It was to the house of Moses Stuart that its present occupant, Prof. Harris, welcomed us on Thursday; and it was the old home of Austin Phelps in which Prof. Moore received us on Friday. The charming inn in which—sociable and unscattered—we lodged, just opposite the Campus, was once the home of Harriet Beecher Stowe, and was fitted up for her occupancy with the first seven hundred dollars of the proceeds of 'Uncle Tom's Cabin.' But let no one think from all this that the aforesaid

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cradle has been consigned to the dusty attic of reminiscence. Whoever examined Prof. Moore's masterly piece of work, his Commentary on the Book of Judges, just issued, and heard the papers of his friend and assistant, Dr. Torrey, will doubtless admit that that piece of furniture is still rocking in a very lively manner, and that there is no present fear of the nursery's lapsing into unwholesome quiet.

President Gilman, who had given the Society much faithful service from the fifties to the seventies, is now our presiding officer; and it is pleasant to record the faithfulness with which —in spite of his duties on the Venezuelan Commission—he took the long journey from Baltimore in order to be present. Some societies suffer under the régime of the merely "ornamental" or "figure-head" type of president; but we are fortunate in having a man to preside who can efficiently help us to the smooth and ready dispatch of the business in hand. The attendance was good. The members number between three and four hundred, including many residing in distant parts of this country and many abroad. About one-tenth of these were present, besides many intelligently interested auditors from the Seminary and the town. The Johns Hopkins was represented by its President and by Haupt; Columbia by Gottheil and Jackson; Yale by Hopkins, the successor of Prof. Whitney; Harvard by Toy, Lyon, and Lanman; and so on.

This was our one hundred and seventh meeting. The sessions began on Thursday, and continued without drag, and yet without hurry, until Saturday noon. The purpose of this arrangement is to give opportunity for two informal evening sessions. This present arrangement of annual meetings extending over three days is a most palpable improvement over the old plan of two extremely brief semi-annual meetings, where the need of "hustling" and "catching trains" quite o'ercrowed the scholar's spirit. President Gilman set the business session for Friday morning. This began with the presentation of correspondence by the corresponding secretary, Prof. Lanman. Notable among these letters was one from a distant corner of Assam in India, from Sibsagar on the Brahmaputra. It was written by Mr. Peal of the Royal Geographical Society, who is at work on the languages of that region, and contained a request for a certain publication of the society upon those tongues by one of our earliest members, Rev. Nathan Brown, a missionary of the Baptist Union. "Its [the book's] value to us here," says Mr. Peal, "is much greater than you might suppose. Dr. Brown was a real *genius*." A recent letter, bearing the signature, still clear and firm, of Otto Boehtlingk of the Russian Imperial Academy, the Nestor of all Sanskritists and the oldest honorary member of our society (he was elected in 1844), combines with frequent brochures from his pen to attest the unexhausted vitality of this distinguished octogenarian. Prof. Buehler of Vienna sends a stately publication of the Austrian Academy dedicated to the memory of our Whitney, and tells of the progress of his Encyclopedia of Indic Philology, to be issued by Truebner of Strassburg, the publisher of Paul's Germanic, Groeber's Romance, and Geiger's Iranian Philology, and to be executed on the same plan with those works. It is of interest to us because two of our members, Bloomfield and Lanman, have a hand in it. Dr. Johnston of Ballykilbeg, County Down, formerly of the Bengal Civil Service, makes the welcome announcement that he has translated Deussen's 'System des Vedanta,' and that it is to run through the *Calcutta Review* and then appear in book form. Dr. Burgess of Edinburgh, formerly Director-General of the Archæological Survey of India, gives an encouraging account of the progress of his great work (already noticed in these columns), soon to be issued by Griggs of London. The first portfolio of 150 or more collotype plates of the most important archæological remains in India may soon be expected. They are made from the best of some three or four thousand negatives at Whitehall and the Calcutta Museum, and the negatives are selected by an unexcelled expert. Of interest to serious students of Buddhism is a letter from the well-known Subhuti, a Buddhist high-priest of Ceylon, stating his readiness to comply with a request for a transcript of certain Pali texts of the Sacred Canon. Finally, Lal Chandra Vidya Bhaskara of Jodhpur, Rajputana, sends us, in superb calligraphy, a most elaborate Life of Prof. Whitney, done into Sanskrit verses from the obituary notice of that scholar which appeared in the *Nation* of June 14, 1894.

The necrology of the year included some very notable names. Among them is that of Prof. Roth of Tuebingen, the life-long friend and fellow-laborer of Whitney in the field of Vedic research. Another is Rost, the Librarian of the India Office in London, whom scores of grateful scholars have risen up to call blessed for his learning and for the kindness with which he put that learning at their disposal. Of our illustrious countryman, Dr. Van Dyck, the great Arabist, we need not speak, unless for the pride and joy that we have in calling his noble life and life-work to remembrance. Two men long distinguished in other walks of life, the late Hon. Charles Theodore Russell of Cambridge and the Rev. Talbot W. Chambers of New York, were for very many years faithful and interested members of the Society.

The treasurer, Mr. Warren of Cambridge, showed a satisfactory balance-sheet; and the Committee of Publication announced that a new half-volume had been issued a few days before. New blood was infused into the society by the election of a goodly number of new members. The old administrative officers were reëlected, with one exception: the secretary, Prof. Lanman, after nearly twenty years of such labor, desired to be relieved, and in his stead was elected Prof. Hopkins. On the other hand, the healthy growth of the Society has greatly increased the amount of editorial labor to be done, and this labor had come, by prescription, to attach to the post of secretary. To effect a much-needed redistribution of burdens, accordingly, the directors appointed Professors Lanman and Moore to serve as responsible editors of the *Journal*.

Of the miscellaneous business only two items need be mentioned. One was an invitation from the Society of Biblical Literature and Exegesis to coöperate with them in the effort to establish a School of Oriental Study and Research in Bible Lands, somewhat after the manner of the American Schools at Athens and Rome. Prof. Thayer of Harvard submitted the draft of a plan. The other was a scheme for promoting the Historical Study of Religions, and emanated from Prof. Jastrow of Philadelphia.

The papers presented were about thirty in number. They were, of course, largely technical. One of the most striking things about them was the largeness of the number that attempted a *rapprochement* of wholly diverse phases of ancient civilization. Thus, Dr. Casanowicz discussed the Alexander legends in Talmud and Midrash with reference to Greek and Assyrian parallels. Prof. Macdonald's paper on the place of al-Ghazali in the theology of Islam adverted to the influence exerted by Buddhism upon one of the forms of Sufiism. Prof. Jackson's paper upon Persian names in the Book of Esther, as well as that of his colleague, Prof. Gottheil, upon references to Zoroaster in the Syriac literature, brought out still other interlacings of Aryan and Semitic life. And again, Mr. Edmunds's essay on the compilation of the Pali Canon was the fruit of studies which were suggested to him by his study of the history of the New Testament Canon under Prof. Rendel Harris. Dr. Scott's paper upon Malayan words in English was a brief account of a most elaborate investigation. In the course of it he used the expression, "If there *is* any longer any such work as an English Dictionary." *If*, indeed! Our vocabulary is already fairly flooded with words of the cosmopolitan jargon. His essay showed, perhaps more clearly than any of those just mentioned, how infinite is the interplay between races and nations, how impossible to study any of them in isolation. And yet how short is the time since scholars began to realize that they could not understand the origin of Greek civilization from the Grecian monuments of that civilization alone!

Apropos of a technical discussion of a passage in Ezra, Prof. Haupt expressed a view long held by him that Assyrian is only an older local variety of Aramaic. In his paper on Genesis ii. 6, "There went up a mist (*edh*) from the earth," etc., he assumed on the part of the Palestinian narrator a misunderstanding of the old Babylonian material worked over by him, in which material the loan-word *edh* had reference to the system of irrigation practised in Babylonia. Prof. Haupt's pupil, Dr. Johnston, sent a valuable paper on the epistolary literature of the Assyro-Babylonians. These letters are original, contemporaneous, and authentic documents for the history of their times. Noteworthy among them are the letters between Bel-ibni, the general of Ashurbanipal, and his royal master. They are pervaded by cordial good feeling and soldier-like frankness, and are rich in historical allusions and details. How wonderful that we should now possess the letters—still clear in tone and fresh in coloring—to and from a king who only a little while ago was to us the half-mythical Sardanapalus!

Prof. Bloomfield sent an advance report of the results of his 'Atharva-Veda' studies now publishing in Max Mueller's "Sacred Books of the East." And a printed specimen of the late Prof. Whitney's translation of the same Veda was laid before the Society by Prof. Lanman, who is now bringing out that work in his "Harvard Oriental Series." The latter's studies of the relative age of different parts of the 'Rig-Veda' have been continued by Prof. Arnold of the University College of North Wales, Bangor, who sent us an elaborate treatise on that subject. And a critical investigation of the eighth book of the 'Rig-Veda,' conducted with a similar purpose, was presented by Prof. Hopkins. It is interesting to see at such a meeting as this how like in method is the criticism of the Vedas to that of the Bible, differ as they may in details. For this reason, if for no other, it would be a pity to divide the Society into two sections, a Semitic and an Aryan. The meeting was a thoroughly harmonious one—no *odium philologicum*. It was altogether happy and profitable, and full of promise for the future of the Society. The next meeting is appointed to be held at Baltimore, in Easter week, April 22–24, 1897.

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PERSIGNY'S MEMOIRS.

PARIS, March 26, 1896.

THE increase of interest which is felt just now in all that relates to the Napoleonic period does not extend as yet to the genesis and the development of the Second Empire. The events of that period are so near to us that we seem to have little to learn about it; the consequences of the Second Empire are still too acutely felt. To be sure, the First Empire ended at Waterloo, as the Second Empire ended at Sedan, but it is not natural for the present generation to view with the same feelings two catastrophes separated by such a long interval.

It was perhaps imprudent to draw public attention to one of the men who were the most ardent supporters of Napoleon, and who powerfully contributed to the establishment of the Second Empire—I mean M. de Persigny; but all memoirs seem to be unwilling now to remain in the shade. There is a great demand for them, and the economists are wont to say that where there is a demand, there is a supply. This 'Mémoires du Duc de Persigny' (Paris: Plon; New York: Dyrsen & Pfeiffer), edited by M. H. de Laire, Comte d'Espagny, who was the private secretary of the Duke, are not memoirs in the usual sense of the word; they are rather a succession of political essays and notes. The notes were written at different times. Persigny was afraid that, after his death, the Government would seize them, in virtue of the law that allows a search for and seizure of the papers of men who have occupied high functions in the state. He therefore made three copies of his Memoirs, A, B, and C. M. d'Espagny gives us one of these. He thinks himself entitled to do so inasmuch as twenty-four years have elapsed since the death of M. de Persigny (January 12, 1872), and as the persons mentioned in the memoirs are all dead, with the exception of the Empress Eugénie.

The name of the Duc de Persigny was Fialin; his family belonged to the province of Forez, and he always made great efforts to prove that it was of noble origin. While he was ambassador in London I know that he induced his colleague, the Italian Minister, to have researches made in the archives of Turin, as he had a notion that his family had connections with some noble families of the north of Italy. Nothing was ever discovered about the Fialins at Turin, but Persigny was always persuaded that his family had emigrated from Dauphiné to the Lyonnais. Persigny was a small fief in the Forez, which had belonged to one of his ancestors. Fialin entered as a private a regiment of hussars. Little is known about his life after he left the regiment; he tried without success to enter the administration of the crown forests; he took some part in the intrigues of the Duchesse de Berry when she prepared an expedition in Vendée. We see him, however, abandon the Legitimist for the Napoleonic cause, in a review which he founded under the title of *Revue de l'Occident Français*. The Duke of Reichstadt was dead; Louis Napoleon was known only by the part which he had taken in a rising in Romagna; King Joseph was living in quiet retirement in London. It seemed almost madness to speak of a restoration of the Napoleons. In his review Persigny makes a real manifesto: he prophesies a complete renovation of Europe, he announces the arrival of a new Messiah.

"In the imperial idea resides the true law of the modern world. . . . The time has come for announcing in Europe the imperial gospel which as yet has had no apostles. The time has come to seize the old flag of the Emperor—not only the flag of Marengo and Austerlitz, the flag also of Burgos and of Moscow. The Emperor! the whole Emperor!"

What Persigny admires is not only the military genius of the Emperor, but his political genius, the ideas and institutions which paved the way for the new régime in France; he finds a Napoleon better than parliamentarism and all possible constitutional formulas. To do him justice, he always remained what he was in this Review, of which only one number was issued, and which provoked no echo. King Joseph, however, wished to see the author, and received him at Denham Place, near London.

Persigny entered into relations with Prince Louis Napoleon, the nephew and heir of Napoleon, and met in him a response to his own ideas. With him he arranged at Arenenberg the Strasbourg expedition, after having travelled for several months in the department of the East of France, and chiefly in Alsace and Lorraine. The expedition failed almost ignominiously. Napoleon was arrested in the barracks of a regiment of artillery; Persigny fled to the Grand Duchy of Baden, concealed himself in the Black Forest, and afterwards went to Arenenberg and to England, by way of Germany. Persigny was again with the Prince when he made his second attempt at Boulogne. This time he was arrested and tried before the House of Peers. He was condemned to twenty years' imprisonment and sent to the citadel of Doullens. After the Revolution of 1848, Persigny worked openly for Prince Napoleon. He was imprisoned again for some time by order of the Provisory Government, and was at the Conciergerie during the bloody insurrection of June. The reaction which followed ended in the nomination of Prince Louis Napoleon as President. Persigny was not among his first Ministers, who were to be chosen from the Chamber, but he was one of his secret and intimate advisers. In 1849 he was elected a Deputy in two departments, the Loire and the Nord; from that moment his public career belongs to history. He advised the President, before the 2d of December, to choose M. de Morny as Home Minister, and contented himself with a subordinate task in the execution of the Coup d'État; but there is no doubt that he was one of its chief inspirers.

His Memoirs begin with two chapters, one on the establishment of Louis Napoleon's Presidency, the other on the committee which took its name from the Rue de Poitiers, where it had its meeting, and which was composed of the most important members of Parliament, all more or less hostile to Prince Napoleon, whom they justly suspected of meditating a coup d'état and the reëstablishment of the Empire. The constituent work of the Parliamentarians had come to an end; they had committed the mistake of submitting the choice of President to universal suffrage. Universal suffrage fixed itself not on Gen. Cavaignac, though he had saved Paris in the June insurrection, but on Prince Napoleon, notwithstanding his two attempts at Strasbourg and Boulogne. The name of Napoleon had still a place in the people's imagination, and nations as well as individuals are often led by the forces of imagination. The leaders of the Parliamentarians, Thiers, Barrot, Molé, etc., were unpopular; the country attributed the Revolution of 1848, which had taken it by surprise, to their miserable rivalries. There can be no doubt that the country was tired of the permanent agitation which had followed the establishment of the Republic. The coalition of Parliamentarians—the Duke de Broglie, Count Molé, Thiers, Berryer, Montalembert, Rémusat, etc.—which met at the Rue de Poitiers, really desired the reëstablishment of a monarchy; on the other side was Prince Napoleon, silent, enigmatical, but the nominee of the people, who thought that his mission was to renew an imperialist era. Persigny was for a time a sort of deputy of the Prince in the Parliamentary committee. He tells us how he tried to convince his colleagues of the impossibility of establishing a monarchy; he spoke boldly for his own solution, the Empire; of course he did not convert anybody. The Gordian knot was to be severed by the sword.

Persigny was several times minister and ambassador; he was of an uneasy nature, and never remained long in the same place. In 1850, he knew Bismarck at Berlin; Bismarck was at that time one of the influential members of the feudal party, which hated the Empire, Napoleon, and France. Among the members of this party, Bismarck maintained an exceptional attitude towards the members of the French Embassy; he was not afraid to compromise himself by showing himself polite and amiable to them, and talked freely with them on all subjects. Persigny says that Bismarck came one day to see him, and, taking on a serious and almost solemn tone, asked his advice on the affairs of Prussia: the Liberal party was entirely the master in the lower chamber; this party threatened to disorganize everything, even the army. Persigny answered without hesitation.

"If you were used, as they are in England, to struggles for liberty—if all classes in Prussia were accustomed to make mutual concessions to each other—I should advise your King to bow to public opinion and to enter without fear on the path of a constitutional régime. But in the present state of things it would be madness. . . . If Louis Philippe had not allowed a parliamentary quarrel to explode in public, if he had placed himself at the head of his troops to keep order in the streets, the Revolution of 1848 would not have taken place, and his dynasty would still reign. It is true that Charles X. undertook to resist the Revolution and was beaten; but his example is also a lesson, for when he signed his Ordinances he did not foresee that they might provoke an insurrection, and nothing was ready to suppress it. The garrison of Paris, much weakened by the departure of a great part of the Royal Guard for the camp at Lunéville, had no food, no munitions of any sort, and, surprised by an unforeseen struggle, it was vanquished in a moment.

"Well! apply the lessons of history to the circumstances in which you are placed. You have this piece of luck, that the Liberal party invites a struggle on the question of the army, and consequently, in defending the army, you have it with you. You have also this advantage, that the vote of the budget is not necessary for carrying on the government, as, in case of a conflict, the budget of the preceding year can legally suffice. . . . Consider yourself in a civil war; resist the Chamber, adjourn it once, twice, three times; but have your army always ready for a conflict."

A few days afterwards Bismarck accepted the presidency of the Council in Berlin, and began the contest with the Parliament. Persigny never saw him again till 1867, when he met him at the Tuileries at a dinner which Napoleon gave to the King of Prussia during the Universal Exposition. After dinner Bismarck came to him: "'Well,' said he, 'have I not well followed your instruction?' 'Yes,' said I, 'but I must admit that the pupil has singularly surpassed the master.'" Two days afterwards Bismarck paid him a visit, and they had a long conversation on the subject of Luxemburg, and the difficulties which arose from the relations between the Duchy of Luxemburg

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and Germany. They spoke also of Sadowa and of possible changes in Germany, of the Rhine provinces. Persigny did not think it possible that France would long establish her authority over the German-speaking provinces of the Rhine, but he objected to Prussia taking these provinces for herself; he wished her to aggrandize herself in the north of Germany, on condition that she would indemnify on the left bank of the Rhine the princes dispossessed on the right bank; he wished to avoid any direct contact between France and Prussia, and to create all along the Rhine a succession of neutralized buffer states. Bismarck took great interest in the development of these plans; he would have liked to know what the Emperor Napoleon thought of them. Persigny was candid enough to tell him that he really did not know, and to add that his personal influence in the Council was not very great in such matters. We see in the Memoirs that the influence which was most hostile to him was that of the Empress; as for the Emperor, he always treated Persigny with much kindness, but he had become more and more silent, he saw Persigny less and less, and Persigny does not disguise the fact that, towards the end of the Empire, his influence had become very small.

On the whole, these Memoirs, though there is no thread to tie together their disconnected parts, though they are very artless and incomplete, will afford a valuable document to the historian of the Second Empire.

Correspondence.

THE DEBASING OF NORMAL SCHOOLS.

To the Editor of The Nation:

Sir: President Schurman's article on "Teaching—a Trade or a Profession?" in the April *Forum*, contains in categorical form certain statements which, to say the least, are plainly debatable, and therefore should not be allowed to pass uncontested.

Like other writers before him, President Schurman holds that the simultaneous pursuit of academical and professional instruction in normal schools is "pernicious," on the ground that studies otherwise yielding a liberal education lose their educational or culture value when pursued with a view to technical, practical ends. But can it for a moment be maintained that the case of a student pursuing certain lines of study with the ultimate view of teaching the same is at all parallel to that of a boy learning arithmetic, let us say, for use in the store, or of a university student working in order to pass his examination? In the one case purely practical or outward results are aimed at; the theoretical, the ideal side of the work is neglected as far as it is possible to do so. In the other case the subject is studied not merely with a view to the acquisition of facts, but also with regard to its adaptability to psychological laws and with a view to its moral and ethical aspects; the earnest student observing the attitude of his own mind toward the subject he is pursuing in order to know the better how to reach the avenues of another mind in imparting knowledge. The latter mode of learning, therefore, is exactly that which may be expected to yield the greatest intellectual enjoyment and benefit; for the student's interest in the subject is genuine and intrinsic—the very opposite of that of a student working for examination.

The plan of making normal schools *purely* professional has been often urged; it has been tried in a few cases and soon abandoned. The plan is not practicable, and, if it were, its disadvantages would condemn it. It must be admitted that the discontinuance for two years of all those branches of study in which the students might have become interested in the course of their academical training, previous to entering upon such a professional course, would be a lamentable mistake. Much to my regret, I cannot dwell upon this point, as I should have to claim too much of your valuable space.

President Schurman would limit the function of normal schools to the preparation of elementary teachers exclusively. Of several serious objections to such a course, I will mention but one. The inspiration and advantages of culture which members of the lower and shorter courses in normal schools receive through their contact with more advanced and ambitious students is of inestimable value to them and, indirectly, to their future pupils. It would not be possible to attract any considerable number of *able* and *ambitious* young persons to a school of such limited range as President Schurman contemplates; the elementary schools would therefore suffer through the inferiority of those willing to take charge of them, while now many of the brightest and most advanced students, both graduate and undergraduate, going out from normal schools of a higher order, take positions in the lower grades, either from preference or because they fail to secure positions in the higher grades. The present system, therefore, leads to an improvement of the teaching force in the lower grades and to a higher estimation of that work in the public mind—a matter of the utmost importance since there may ultimately result from it a more general recognition of the *need of highly cultivated teachers for young children.*

To reduce all normal schools—*i. e.*, that whole class of institutions exclusively devoted to the training of teachers—to one level, and that a low one, would hardly be conducive to raising the teacher's *profession.* If it were possible in this country to carry such a plan into effect—which, I firmly believe, it is not—it would lead here to a state of things similar to that found in Germany. The German seminaries turn out teachers admirably trained, professionally, for their special work in the common schools; but they are, *as a class*, lacking in general culture. Why advocate a policy which would permanently reduce the vast majority of American teachers in the future to the same condition? A. Lodeman.

Michigan State Normal School,
Ypsilanti, April 17, 1896.

OF BOOK-WORMS.

To the Editor of The Nation:

Sir: The account in the New York *Evening Post* of recent date of the finding of book-worms in the library of Cornell University has caused more or less comment which has not always been trustworthy. For the purpose of correcting the many misstatements and recording the facts in the case, I am moved to make the following statement:

On the 7th day of May, 1893, while working in the catalogue department of the University library, there came to hand a copy of Dante's 'Divine Comedy' printed at Venice in the year 1536. It had been received through the mails a short time before direct from Italy, and bore on the title-page a stamped device consisting of a crown and, underneath, the words ARCELLI M.-CANINO. The old leather cover was perforated with many holes about the size of a pin-head, which is not an uncommon sight to those accustomed to handle old books. Many volumes come to hand during a year bearing such scars, but almost never is the insect found which does the boring. Examining the leaves of the volume, it was found that the worms had not done much damage. The title-page was pierced in eight places, but the holes extended through only a few leaves. Twenty-two holes were found through the back leaves, and they went somewhat deeper than those in the front of the book. Close down in the hinge of the book cover were found several little fat grubs, resembling those sometimes found in a hazel nut. These were taken to the entomological laboratory, where they were found to be alive and sufficiently interesting to be worth studying. From these larvæ were developed small brown beetles, and further investigation proved them to belong to the genus known in this country as *Sitodrepa panicea*, and in Europe as *Anobium paniceum.* This species belongs to the family *Ptinidæ*, or Death-watch, and the order *Coleoptera.* It was first described by Frisch in 1721. There are two other species of this genus, *Anobium pertinax* and *Anobium eruditum*, and in the larva state all three are so much alike as to be scarcely distinguishable one from another.

The often-quoted account of the finding by M. Peignot of twenty-seven folios perforated by one insect is mentioned by Blades as an instance of the work of this insect, but it is not quite clear whether the boring was done by *Anobium pertinax* or *Sitodrepa panicea.* The *Library Journal* (vol. x., p. 131) mentions the finding of "real book-worms" by Richard Savage, librarian of Stratford-on-Avon, in April, 1885. These were the *Sitodrepa panicea.* F. J. Havergal, librarian of Hereford Cathedral, reported the finding of at least a dozen "genuine book-worms" during his eighteen years' experience, from 1853–1871. In the year 1858, William Blades found in the Bodleian Library a book-worm which he showed to the librarian, who at once killed it with his thumb-nail. As none of the insects in the above cases were scientifically studied, it is impossible to say to what species they belonged, but from the general description given they undoubtedly belonged to the genus *Anobium.*

In this country one or two instances of the finding of book-worms have been recorded. In 1888 H. S. Kephart, at that time cataloguer in the Yale University Library, found some worms. After keeping them for about six months, he sent all that were left to Prof. Comstock at Cornell. Only one was found to be alive when they reached here, and so nothing could be done towards determining to what species they belonged. Recently, Mr. B. C. Steiner reported the finding of a book-worm about two years ago in the Enoch Pratt Free Library of Baltimore, but again not enough came to hand to enable any one to determine where in the book-worm family it belonged.

Fully fifteen different kinds of insects which infest books are mentioned by entomologists and other writers on the subject. The larger part of these, however, do not eat the book. Some eat the paste used in binding the books; others, like the *Hypothenemus eruditus*, fasten themselves upon a book, "and, spinning a robe, which it covers with its own excrement, do the book little or no harm." So far as I have been able to learn, the insects which actually bore the books through, and therefore do the greatest injury, belong to the *Sitodrepa*

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panicea or some species of the genus known in Europe as *Anobium*. WILLARD AUSTIN.

CORNELL UNIVERSITY LIBRARY, April 6, 1896.

"HIRED MAN."

TO THE EDITOR OF THE NATION:

SIR: Originating from the substantive *hýr* there is, in Anglo-Saxon, the verb *hýrian*, after which came *huren*, a forerunner of our *hire;* and the participle *hired* is known to have been long current. But another *hired* is the Anglo-Saxon for "family," "household," and likewise for "retinue" and "court." To modernize the ancient spellings, Old English had *hired-swain*, "domestic," *hired-knave*, "attendant," *hired-knight*, "courtier," *hired-play*, "court-play," etc. And it had, moreover, in common use, *hired-man*, "retainer,"—that is, to say, "man dependent on the family," with its feminine, *hired-woman*. So long, therefore, as these expressions continued in vogue, the risk of ambiguity stood in the way of the employment of *hired man*, "man serving for hire," and of the allied *hired woman*.

Among the various kinds of fairs held in England there is one, now fast falling into desuetude, styled, as by other names (for instance, *statute-fair*, *Michaelmas-fair*, *sessions*, and *hiring*) *hiring-fair*. To such a fair, resort persons of both sexes, young and adult, who wish to engage themselves as servants, with others who wish to engage servants; and a bargain for service, usually for the period of a twelvemonth, if concluded, is clenched by the tender and acceptance of a shilling, or a half-crown, as earnest. Servants secured under these circumstances were formerly spoken of, at all events here in Suffolk, as *hired men*, *hired women*, etc.; and the terms were applied to no others. With the disappearance of hiring-fairs hereabouts, some seventy years ago, those terms, also, except historically, disappeared, or nearly so; since they are now heard used, very singularly, solely of domestics who comport themselves with unbecoming importance. "She is only *a hired girl*" expresses scornful censure, whereas "she is only *a servant*" expresses no censure at all.

In a former letter I have shown that the expression *hired men* was employed in America in 1751; and I hardly doubt that your researchful correspondent Mr. Albert Matthews can bring forward proof that *hired women*, *hired boys*, etc., also were somewhat as rife in the language of our colonial forefathers as they are in the language of their descendants. How such locutions found their way into our phraseology is a question which awaits solution.

By "servant" the authorized version of the New Testament represents, for the most part, δοῦλος, "slave," to be taken literally—as it is where, in Rev., xviii., 13, it Englishes σῶμα—or else figuratively. But παῖς, διάκονος, οἰκέτης, and ὑπηρέτης, as well, are there represented by "servant." In the four places where it is qualified by "hired," a free servant, in discrimination from a bond, is clearly intended, the originals being μισθωτὸς and μίσθιος, the former of which is, in two cases, translated by "hireling." Consulting brevity, I do not refer to the Old Testament.

Hired man I have not traced beyond Wyclif, who, in Jer., xlvi., 21, and again in St. Luke, xv., 17, 19, renders *mercenarii*—for he followed the Vulgate—by "hirid men," "hyrid men." The same Latin word, in the singular, he renders, in St. John, x., 12, 13, by "marchaunt"—glossed by "hyred hyne"—strangely giving it, on etymological grounds readily conjectured, a sense quite at variance with that of "marchantis," by which, in Rev., xviii., 3, etc., he naturally renders *mercatores* and *negotiatores*. In King James's version of the Bible, *hired men* occurs in Jer., xlvi., 21, and nowhere else. Wyclif has "his *hirid* place" in Acts, xxviii., 30.

On the three occasions where Wyclif qualifies "men" by "hirid," "hyrid," he would, grammatically, have put the plural forms, *hiride*, *hyride*, as every tiro in Old English is aware. Can he, then, have designed, by his spelling, a reminder of *hired-men*, "retainers," which, in all probability, still had some currency in his time? That he was capable of eccentricity is plain from his perversion of "marchaunt," noted above. And may not the Wyclif MSS. exhibit *hirid men*, *hyrid-men?*

Very significantly, unparalleled as are, alike for quantity and for variety, the materials they possess in illustration of our language, both Dr. Murray, editor-in-chief of the Oxford English Dictionary, and Professor Wright, editor of the Dialect Dictionary now in preparation, are unable to lend me any assistance, as regards quotations, in connexion with the terms I am considering.

Was the expression *hired man* brought over from East Anglia, or elsewhere, by Englishmen who colonized America in the seventeenth and eighteenth centuries? Whether it was, or was not, we who have sprung from them, in making it, uncontrasted with *slave* or with *unpaid helper*, synonymous, pleonastically, with *servant-man* or *man-servant*, have distinctly deflected its sense from any which, so far as appears, has, in any age, belonged to it in the old country. The fact is certainly noteworthy.

Whether Dr. Holmes's restriction, in *Elsie Venner*, of the term *hired men* to servants of American birth has obtained only of late years, or otherwise than locally, could be ascertained without difficulty. F. H.

MARLESFORD, ENGLAND, March 29, 1896.

Notes.

DODD, MEAD & Co. have in press 'Historical Briefs,' by James Schouler, the historian of the United States. Polk's Diary, of which he has already given a foretaste that whets the appetite, with essays on Lafayette in America, Our Diplomacy during the Rebellion, and Historical Industry, Style, Grouping, Researches, Testimony, etc., will figure in the contents.

D. Appleton & Co.'s spring announcements include 'With the Fathers,' studies in American history by Prof. John B. McMaster; 'Wages and Capital,' by Prof. F. W. Taussig; 'Genius and Degeneration,' by Dr. William Hirsch; 'The Intellectual and Moral Development of the Child,' by Gabriel Compayré; 'Our Juvenile Offenders,' by W. Douglas Morrison; 'A B C of Sense-Perception,' by William J. Eckoff; 'Familiar Trees,' by F. Schuyler Mathews; 'Ice Work, Present and Past,' by T. G. Bonney; 'The Reds of the Midi,' translated from the French of Félix Gras by Mrs. Catharine A. Janvier; 'The Seats of the Mighty,' a romance of Old Quebec, by Gilbert Parker; and 'His Honor, and a Lady,' by Mrs. Everard Cotes.

A complete edition of the works of Robert Browning, in two volumes, with fresh historical and biographical notes; an annotated edition, under Canon Ainger's care, of Hood's Poems; a translation (in connection with J. M. Dent & Co.) of the works of Alphonse Daudet, illustrated, in monthly volumes beginning with 'Tartarin of Tarascon'; and Comenius's 'Great Didactic,' are to be undertaken by Macmillan & Co. Mr. John La Farge will be the subject of the next *Portfolio* monograph, from the pen of Miss Cecilia Waern.

A Scotch novel, 'Robert Urquhart,' by Gabriel Setoun, will be published directly by Frederick Warne & Co.

Lee & Shepard, Boston, will bring out 'What They Say in New England: A Book of Signs, Sayings, and Superstitions,' by Clifton Johnson; 'Studies in the Thought-World of Practical Mind Art,' by Henry Wood; 'The Mystery of Handwriting,' by J. Harrington Keene ("Grapho"); 'Patmos, or the Unveiling,' by the Rev. Charles Beecher; 'Public Speaking and Reading,' by E. N. Kirby; 'Boston Charades,' by Herbert Ingalls; 'Gymnastics,' by W. A. Stecher; 'Maria Mitchell: Life and Correspondence,' by her sister, Phœbe M. Kendall; and 'The History of the Hutchinson Family,' by John Wallace Hutchinson, with an introduction by the late Frederick Douglass.

Houghton, Mifflin & Co. have nearly ready 'Tom Grogan,' by F. Hopkinson Smith, with illustrations by C. S. Reinhart.

D. C. Heath & Co. will soon issue 'The School Manual of Classical Music,' compiled by H. W. Hart, with biographical sketches.

Lemcke & Buechner have in preparation an exhaustive Hebrew and Chaldee Concordance of the Books of the Old Testament ('Veteris Testamenti Concordantiæ Hebraicæ atque Chaldaicæ'), by Salomon Mandelkern; an English edition of Hugo Winckler's 'Tel-Amarna Letters,' with a glossary; a critical edition of the Septuagint; 'Der Babylonische Talmud,' complete text with variant readings, translation and notes; and (in connection with the Bibliographisches Institut of Leipzig) a 'Geschichte der Englischen Litteratur,' from the earliest times to the present day, by Prof. Dr. Richard Wülker, illustrated with 150 cuts, 25 colored tables, 11 facsimile inserts, etc., to be published in fourteen instalments. A welcome resort to wood-engraving is noticed in the excellent cuts of the prospectus and of Part i.

The Muses' Library (London: Lawrence & Bullen; New York: Scribners) now includes a complete two-volume edition of the poems of Keats, prepared by Mr. G. Thorn Drury. The "feature" of the edition is the "Critical Introduction" by Mr. Robert Bridges. This is the most original and suggestive essay on Keats that has been written for a long time, and will repay careful reading and even some study. It is admirably frank, not hesitating to speak out in blame as well as in praise, and it shows abundant power of discrimination. The sections on allegory are perhaps too fine-spun, however, and the discussion of Keats's philosophy of beauty would in all probability astonish the poet himself. The style of the essay is surprisingly shapeless.

Mr. H. Buxton Forman's new edition of 'The Letters of Keats' (London: Reeves & Turner; New York: Scribners) is, on some accounts, the best that has yet appeared. It is absolutely complete, so far as materials are known to exist, and therefore includes all the correspondence that has come to light since Mr. Colvin's edition was published in 1891. The letters to Fanny Brawne are not put by themselves, but are inserted, so far as possible, in their appropriate places, chronologically. The advantages of this arrangement are obvious, and not the least of them is that the reader is not forced to read these letters (which

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ought to have been burned) *seriatim*. For the carefulness of the editing, Mr. Forman's name is a sufficient warrant. The type is notably clear and of good size, and the value and interest of the volume are enhanced by a portrait and by "twenty-four contemporary views of places visited by Keats."

Turgeneff's 'Smoke' has been added to the series of the Russian master translated by Mrs. Garnett (Macmillan). Comparison with the version for some time familiar to our public with Holt's imprint shows no great difference in substance; in evenness and fineness of quality one may, perhaps, prefer the latter.

That Cuba has a strong case against Spain, on the charge of misgovernment, cannot easily be denied, whatever one may say of causes, responsibility, or remedies. Much of the evidence on which the Autonomists rest their case may be found in Raimundo Cabrera's 'Cuba and the Cubans' (Philadelphia: Levytype Co.), albeit set forth with the characteristic vice of Spanish writing—a fatal turn for rhetoric; *lirismo* is the Spanish word for it. This is a useful and timely book, though stiffly translated and carelessly printed. A more telling work in the same line is Rafael M. Merchan's 'Cuba: Justificación de su Guerra de Independencia' (Bogota: *La Luz*). We know no other volume which puts the matter so temperately and, therefore, so powerfully.

The contents of the third and fourth numbers of Karl Strecker's 'Das Bismarck-Museum' (Berlin: Pauli) do not differ in kind from those of the preceding ones. There are nineteen plates (Nos. 23–42), consisting chiefly of diplomas of honorary citizenship of various German towns, addresses presented by clubs and other societies, and similar testimonials of esteem. The most original design is perhaps the "humoristic fan," representing a "European concert" of the great Powers, at which Bismarck directs the orchestra of statesmen, and wields the baton with remarkable *verve* and vigor before an audience composed of the sovereigns of Europe. It was the gift of Herr Zographo of Baden-Baden.

André Theuriet's 'Années de Printemps' forms the ninth volume of the daintily printed "Collection Ollendorff illustrée" (Paris: Ollendorff). It is a partial biography, covering the early years of the poet, novelist, and dramatist—few writers nowadays confining themselves to one branch of literature—and in many of its pages has the captivating charm of Theuriet's best work. But it carries us on merely to the time when 'In Memoriam' was accepted by the *Revue des Deux Mondes*—that is, when the author's literary career began.

'Contes d'Hiver,' by Alphonse Daudet, forms one of the numbers of the beautifully printed and illustrated "Nouvelle Collection Guillaume" (Paris: Guillaume).

'Il Duomo di Modena: Notizie Storiche ed Artistiche,' by Cav. Antonio Dondi (Modena), contains a collection of documents, alphabetically arranged, which, though in the first place dealing with the cathedral of Modena (one of the most venerable and fascinating in Italy, by the way), will be found invaluable by all students of mediæval and Renaissance art in Italy.

'Gli Affreschi della Libreria del Duomo de Siena' (Siena) is a neat pamphlet containing a reprint of old descriptions and heliotype reproductions of the famous frescoes by Pinturicchio, wherein are recounted the deeds of that captivating adventurer, diplomat, and prelate, Pope Pius II.

Another pamphlet deserving attention is an admirable *catalogue raisonné* of the various works by Ambrogio Borgognone—after Foppa, the greatest and in every way the most delightful of Milanese painters. We owe this compilation to Signor Luca Beltrami (Milan: Hoepli), and it is the first of a series that will include all the Lombard masters.

The last number for 1896 of the *Archivio Storico dell'Arte* contains its usual quantity of valuable contributions. Signor Frizzoni writes about the recently dispersed Scarpa Collection, a pilgrimage to which, at the charming Venetian village of Motta on the green Livenza, used to be one of the pleasantest tasks that fell to the students' lot. Of the two most famous pictures of this collection, Mantegna's "St. Sebastian" remains, it appears, with Baron Franchetti in Venice, while the portrait of Raphael by Sebastiano del Piombo has gone to join the many masterpieces at Buda-Pesth. Signor Anselmi gives an account of the various glazed terracottas by the Della Robbia in the province of Pesaro-Urbino. Signor Carotti calls attention to the gorgeous polyptych which Cardinal della Rovere, afterwards Pope Julius II., ordered of the great Lombard painter Vincenzo Foppa, for his own native town of Savona, where, as a child, he roamed the streets little better than a beggar. All these papers are copiously illustrated. Finally, Signor Fabriczy wins our gratitude by extracting for us the few pearls—and even these are not of great price!—from the heap piled up by German criticism during 1894.

Pan goes a great way to justify its hitherto rather futile existence by an article in its March number from the pen of Dr. Bode, in which we are made acquainted for the first time with a young decorative artist of the highest genius, Hermann Obrist. Obrist's talent has thus far most clearly revealed itself in his embroideries. Even the reproductions, excellent in their way, but yet inadequate, surprise us with the wonderful possibilities they open out for this exquisite but usually petty art. Dr. Bode ends his paper with a eulogy on our own industrial art, and on homes such as Mr. Tiffany's and Mr. Havemeyer's, more than flattering to our national vanity; but in all that differentiates decoration from furnishing, a great from a minor art, we have as yet produced little of such quality as is manifested in Hermann Obrist's best embroideries.

We have received the large and elaborately illustrated catalogue of the Schoenlank Collection, which is to be sold at Cologne during the present month, and we confess that it is not inspiring. The bulk of the collection is the work of third and fifth-rate Dutch and Flemish painters, and of the seventy-odd illustrations hardly half-a-dozen give the idea of an original interesting in any other than an archæological way. Of most of the pictures one is tempted to say that it is of no importance whether they are or are not genuine, while of the authenticity of the few that are attributed to really great names one has grave doubts. Of course one cannot definitely judge them without careful study of the originals, but we risk little in saying that few of these pictures would have created a reputation for the painters to whom they are assigned, while the so-called Titian not only is a very bad picture, but is bad in a way and to an extent that render its attribution fantastic.

Members of the psychological departments in some of our universities, and others, engaged upon the subject of "child-study," will find matter of interest in an article in the *Paedagogium* for January (Leipzig), by Dr. Alfred Spitzner, reporting on behalf of the executive committee of a "congress for hygiene and demography." Under the title "Geistige Überanstrengung in den Schulen: Nervosität," the writer treats of mental and physical defects of pupils in the public schools, their relation, causes, etc. The question to what extent the school can be held responsible for the existing evil is discussed with frankness and good judgment, and the hasty conclusions and sweeping assertions concerning this difficult problem on the part of many physicians meet with just condemnation. The writer also discusses several methods of experimental school hygiene which, though perhaps of uncertain value, deserve the attention of specialists in this important field who are not already familiar with them.

The distribution of the Armenians in Asia Minor and Transcaucasia is the subject of the principal article in *Petermann's Mitteilungen* for January. The facts are mostly derived from a remarkable work recently published in Paris, 'La Turquie d'Asie,' which gives a geographical, administrative, and statistical account of each Asiatic province of the empire. The author, Vital Cuinet, a general secretary of the Ottoman Bank, has devoted his leisure and means for the past twelve years to the collection of information through correspondents in every important place. The services of these persons he cordially recognizes in his preface, but adds that to name them would be a poor return, as it would inevitably injure them with the Turkish officials. In the nine Armenian provinces, according to the figures given by Cuinet, the total population in 1890 was almost exactly 6,000,000, of whom 4,453,250 were Mohammedans, 913,875 Armenians, and 632,750 Greeks, Nestorians, Chaldeans, Jacobites, and Syrians. In the five provinces in which the Armenians are most numerous, they had only 24 per cent., while the Mohammedans had 69 per cent. of the population. They were in a majority in only nine *kasas* of the two provinces of Van and Bitlis. In Transcaucasia they form a fifth part of the total population, numbering 958,371, or slightly more than in Asia Minor. They live mostly in the governments of Tiflis, Erivan, and Elisabethpol. An interesting and valuable map, by the editor, Dr. Supan, accompanies the article, and shows by shading and coloring not only the distribution of the Armenians in the region, but that of the other Christians. To this number, also, Dr. Franz Boas contributes a colored map showing the distribution of the different Indian languages and dialects in British Columbia.

In the February number of the same periodical Mr. A. Lindenkohl gives some of the results of observations of the temperature and density of the waters of the Gulf Stream and the Gulf of Mexico. There is also a sketch of the Hinterland of the German colony of Togo in West Africa, with some useful suggestions as to the best method of developing its great resources. A detailed account of recent Russian explorations in northwestern China is interesting mainly as an indication of the activity displayed both by the Government and by scientific men and merchants in opening up this region to Russian influences. A table of the population of the principal towns in the German Empire on December 2, 1895, exhibits in a striking way the popular movement towards the cities. There are now 102 towns with more than 30,000 inhabitants, and 28 with more than 100,000. Since 1890, Hamburg and Munich have gained 55,000 each in round numbers, Berlin 100,000, and the remaining 25 large

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cities have each increased in similar proportions. The editor, in referring to the reported arrival of Nansen in Eastern Siberia, calls attention to the fact that the first news of Nordenskiöld's reaching Bering Straits in 1878 came, not from the voyager himself nor from the Russian officials, but from the Siberian merchant Sibiriakoff. In this case the *Vega* reached the straits and went into winter-quarters on September 28, but the news was not received in Europe till May 16, 1879.

From April 27 to May 2 will be held the spring session of the Chicago Commons School of Social Economics.

—Volume sixteen of the Transactions of the American Society of Mechanical Engineers contains, in addition to the usual papers on engine-testing and on the strength of materials, a description, by Mr. Fred. W. Taylor, of his piece-rate system of paying wages which has been in satisfactory operation for ten years in the works of a Philadelphia steel company where a thousand men are employed. Mr. Taylor speaks from abundant experience in declaring that the ordinary piece-work system of payment is no improvement upon the demoralizing day-work plan of paying men according to the positions they fill, and not according to their individual efficiencies. The introduction of piece-payment does at first quicken the pace of the better men, and thus increases output. But, "after the job has been repeated a number of times at the more rapid rate, the manufacturer thinks that he also should begin to share in the gain, and therefore reduces the price of the job to a figure at which the workman, although working harder, earns, perhaps, but little more than he originally did when on day work." The workman soon learns to foresee the cut and to guard against it. Thus "the ordinary piece-work system involves a permanent antagonism between employers and men, and a certainty of punishment for each workman who reaches a high rate of efficiency. . . . Even the best workmen are forced continually to act the part of hypocrites to hold their own in the struggle against the encroachments of their employers." This is the testimony not of a walking delegate, but of a responsible employer.

—The remedy consists of two parts. First, each job now performed is analyzed into its elementary operations, and the rate of payment for the whole is found by adding the rates which have, as a result of experience, been assigned to the constituent elements. It is thus made possible at once to fix, by similar analysis, a proportionate piece-rate for any novel job about to be undertaken. This counteracts the tendency of men to "mark time" on each new job in hope of securing a high piece-rate for it and subsequently nursing their "soft snap." The second essential feature of Mr. Taylor's plan is a system of "differential rates" of payment, designed to afford high wages for maximum efficiency, and to reduce wages more than proportionately for any falling off from the maximum. For example, suppose a good man can turn out ten pieces per day, wages are then fixed at thirty-five cents each for ten pieces and twenty-five cents each for any less number. Under this system, quantity of work has been increased and quality improved; the men, conscious that they are treated as individuals, have become more cheerful and more truthful; and although the company has never forbidden its men to join labor organizations, its business has not been interrupted by any of the strikes that, during the past ten years, have embarrassed the steel industry generally. The best men see that the success of a labor organization must mean the lowering of their wages to the amount that inferior men can earn, and they refuse to join. Such, epitomized, is Mr. Taylor's account of his "step toward partial solution of the labor problem." It deserves to be noted that, from the establishment of the system in 1884 to the summer of 1893, no cut was ever made in piece-rates. The men found that "it was the intention of the firm to allow them to earn permanently at the rate of $3.50," and they did it.

—In the latest number of the *Historische Zeitschrift*, founded and formerly conducted by the late Prof. von Sybel, the present editor, Heinrich von Treitschke, calls upon the Prussian Government to publish the *Testaments Politiques* of Frederick the Great of 1752 and 1768, which are now preserved in the secret cabinet of the state archives, and thus rendered inaccessible to scholars. After the historiographer of the House of Brandenburg, Prof. Preuss, had finished his 'Biography of Frederick the Great,' and other minor contributions to the life of this monarch, he was authorized to prepare, under the auspices of the Berlin Academy of Sciences, a new and complete edition of the 'Oeuvres de Frédéric le Grand,' which appeared in 1846–'57 in thirty stately and sumptuous volumes. But, although this work was nominally complete, it was actually far from being so, since it did not include the political correspondence and many official documents, which it was deemed undesirable to publish. Among the most important omissions were the two "Political Testaments" above mentioned. In 1842 Frederick William IV. referred the question of their publication to the ministers Eichhorn, Savigny, and Heinrich von Bülow, who decided unanimously against it. The papers were also submitted to Alexander von Humboldt and the historian Ranke, both of whom feared lest they should give offence, not so much to France as to Austria, and especially to Russia, and thus create foreign complications. Ranke expressed the opinion that they should be printed entirely or not at all. More than half a century has elapsed since these decisions were given, and it is now believed that the documents in question might be published without causing the slightest international irritation. They would, doubtless, throw new light upon the origin and conduct of the Seven Years' War and other historical events, as well as upon important questions of economical, financial, and military administration and diplomacy.

—The many expressions of disappointment at the policy of the new Tsar that have been heard of late give a peculiar interest to an article in a recent number of the Russian Liberal weekly, *Nedyelya*, on political and economic life in Russia during 1895. While admitting that few actual public reforms have been accomplished, the writer takes a very hopeful view of the future. He points to the Emperor's expressed statements of the necessity of the development of national enlightenment and to the actual steps already taken in that direction. Among these he mentions the establishment of a medical institute for women and the stipendiums offered to authors and scientists by the Academy of Science. Important changes have been made in the administration of justice, leading to far greater equality before the law. The comparative lack of advance in communal matters is explained as being due to unfortunate economic conditions, the consideration of which absorbed public attention. It is natural that the writer, being a Russian, should dwell with satisfaction on the triumphs of Russia in the diplomatic field, especially in the East. The closer relations with France, too, which he takes more seriously than many outside of France are inclined to do, are regarded as promising much for the influence of his country in European politics. After mentioning the friendly feelings of Russia towards the United States, he closes by prophesying that in the not distant future Russia will reach a great, leading international position, the main object of which will be the preservation of the peace of the world.

—The *Berlingske Tidende* of Copenhagen contained recently an interesting account, by Prof. Otto Jespersen, of a visit to the school for deaf-mutes at Nyborg, Fünen. This institution occupies a peculiar position among Danish institutions of its kind, from the fact that it is wholly a day school, its pupils being surrounded out of class hours by persons of normal speech, which, as the author states, is an important condition in their preparation for active life. Moreover, no children congenitally deaf are accepted. It includes both those who have become totally deaf as a result of sickness and those who have only partially lost their hearing. The articles, of which there are two, do not attempt a detailed account of the establishment, but confine themselves wholly to a description of the phonetic side of the subject, on which no one in Denmark is better fitted to speak than the author. Prof. Jespersen discusses some of the peculiar difficulties connected with the teaching of phonetics to deaf mutes. The most interesting of these to a foreign reader is that of the so-called glottal catch, as this sound is not found in any other language than Danish, where it plays a very important part. So difficult is the sound that foreigners learn to produce it only after long practice, and frequently not even then. Prof. Jespersen found the results in this direction truly remarkable, the method, which is not described, being original with the director, Mr. Forchhammer. Another difficulty noted, which is not peculiar to Danish, is to teach the accentuation of words. Formerly no attempt was made in Denmark to distinguish between accented and unaccented syllables in teaching deaf mutes, nor is the new method used in the higher classes, as the attempt to explain it to those who had already learned to speak would, it was feared, lead to confusion. The author found that the speech of the younger pupils was very much more intelligible than that of the older ones, who not only gave either the wrong accent or none at all, but also frequently changed the sound altogether. In order to teach tone and pitch, the absence of which is generally felt to be a disagreeable feature in the speech of deaf mutes, Mr. Forchhammer has constructed an instrument which he calls the phonoscope. It can be used by seven persons at a time, who of course do not disturb one another, as they cannot hear.

—M. Edmond de Goncourt's book on Hokusai, the great Japanese painter, has just appeared in Paris (Charpentier). Some foretastes of its quality had already been offered, in the *Revue des Revues*, and were sufficient to show that there is no lack in it of the brilliant characteristics of its author, and of his passionate love of art and of things Japanese. A curious story is connected with the book.

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Among the students of Japanese art no one, perhaps, has been more laborious, or is more competent as a critic and more erudite, than M. S. Bing. Although Hokusai (or, as M. Bing transliterates the name, Hok'saï) died but a little more than fifty years ago, few traces of his life remained. Little remained of him except his pictures. His grave, even, was unknown, until its discovery through M. Bing's researches. Many of the artist's letters have by the same means been brought to light. In prosecuting his work, M. Bing had recourse to the services of a learned Japanese who undertook the task of verifying upon the spot uncertain facts, and of "unravelling the tangled skein of contradictory informations." This confidential agent was a certain "Jijima Hanjuro," a clever fellow, who conceived the idea of adding to the liberal wages which he received from M. Bing the emoluments of an author. As the facts cleared up, and the results of his researches grew to the bulk of a substantial collection, Jijima published them in Japan as a 'Life of Hok'saï'; and while M. Bing was busily occupied in coördinating the reports that were sent him, and spending much patient labor over Hokusai's life and works, a copy of this book was sent across the ocean to Paris, where a translation of it was made for the benefit of M. de Goncourt. This translation Goncourt bought, and used quite innocently, so far as appears, since he was ignorant of its origin. M. Bing has published the preface of his own forthcoming volume, 'La Vie et l'Oeuvre de Hok'saï,' in the *Revue Blanche*, together with a note which tells the story given above. He lays no blame on M. de Goncourt, though he cannot refrain from saying, perhaps with a little irony mingled with the wit: "Je m'estime trop heureux d'être en posture tout spécialement propice pour attester l'origine authentique de l'histoire relatée dans le volume Goncourt, auquel je souhaite de plein cœur la fortune éclatante qui couronna les plus brillants ouvrages du maitre écrivain." M. Bing's own book on Hokusai, which may be expected to be much more learned and more thorough than that of M. de Goncourt, will soon appear.

THE BEGINNINGS OF THE UNIVERSITIES.—I.

The Universities of Europe in the Middle Ages. By Hastings Rashdall, M.A., Fellow and Lecturer of Hertford College, Oxford. Oxford: Clarendon Press; New York: Macmillan. 1895. 2 vols., 8vo, 560, 832 pp.

Ever since the great expansion of activity at Göttingen a century and a half ago, and more particularly since Wilhelm von Humboldt started the University of Berlin on its remarkable career, the universities have played an increasingly important part in modern civilization. Both in Europe and in America, as factors in institutional life they are constantly in the public eye, and, whether for weal or for woe, they influence powerfully the convictions and the conduct of a large proportion of the leaders of each generation. This condition has come about very gradually—so gradually, indeed, that we have no adequate history of it, and no widespread knowledge of the origin and causes of the institution itself, the university.

The really authoritative literature on the origin and development of the universities is very recent and very incomplete. Scholarly and accurate surveys, though necessarily much compressed, are those contributed by Mullinger to the 'Encyclopædia Britannica,' and by Perry to the 'International Encyclopædia.' So far as the universities of Germany alone are concerned, we have an ideal sketch by Paulsen; but there is no treatment equally good of the whole field. Prof. Laurie's 'Rise and Constitution of the Universities' is very uncritical and inaccurate. Compayré's 'Abelard and the Origin of the Universities' is much the best and most authoritative book of its kind, but its scope is somewhat restricted. The older works of Meiners, Malden, and others were written before the wealth of material now at hand was accessible, and are of antiquarian interest only. It is to Father Denifle, the first volume of whose 'Die Entstehung der Universitäten des Mittelalters' appeared in 1885, and to Kaufmann, who began the publication of his 'Geschichte der deutschen Universitäten' in 1888, that we must look for scientific weighing of all the evidence, and careful presentation of all the facts relating to the origin and early history of the university movement. Unfortunately the work of both Denifle and Kaufmann has been interrupted, and it is impossible to predict when their remaining volumes will appear.

The publication of Mr. Rashdall's history has been eagerly awaited, especially since Mr. Gladstone's enthusiastic reference to it in his Romanes Lecture of 1892. It has grown out of an Oxford prize essay written in 1883, and is entitled by its scope, its vast research, and its scientific method to take rank with the works of Denifle and Kaufmann, to both of whom, indeed, but particularly the former, Mr. Rashdall owes much. He has also availed himself of the immense mass of official and historical matter relating to particular universities that has seen the light during the past twenty-five years. Indeed, Mr. Rashdall's bibliographical notes alone are of the greatest value, and would amply justify publication. No important omission of any kind, save of Compayré's excellent volume, mentioned above, has been noted in them.

The educational beginnings of the universities are readily traceable to the *scholæ exteriores* of the monasteries; their institutional origin goes back to the mediæval guilds. Cassian, St. Benedict, Alcuin, and Hrabanus builded more wisely than they knew. Their cloister schools were resorted to by numbers of students who had no intention of becoming monks, and for them a special class or department, *schola exterior*, was organized. These schools developed with somewhat more freedom than the *scholæ interiores*, which prepared pupils specifically for a monastic life. As a result, there began to appear in the tenth and eleventh centuries—first in Italy, then in France and England—a class of men, well trained and well educated according to the standards of the time, who were not restricted to the monasteries, and who were able and not unwilling to make teaching their life-work. These *magistri* or *scholastici* migrated from place to place, giving lectures and presiding at disputations. As their reputations spread, and groups of scholars followed them about, these masters and their followers were invited hither and yon by bishops, abbots, and princes. Their learning and influence became international. The leading teachers of the time gradually gravitated to certain centres, and in the course of a century or two several of them, often many, were to be found teaching in one town or near one monastery. Bologna, Paris, and Montpellier were such centres, and at each one of these places there appear to have been a number of masters and scholars without any relation to each other. It is doubtless with this development in mind that Cardinal Newman claimed for Charlemagne the glory and honor of commencing the university movement, and wrote that "whether his school at Paris be called a university or not, he laid down principles of which a university is the result, in that he aimed at educating all classes and undertook all subjects of teaching."

The theory of Savigny that a university came into existence whenever a distinguished teacher attracted to himself a large number of scholars, is suggestive and partly true; but, as Denifle has shown, it is insufficient to account for all the facts. Mr. Rashdall's treatment proceeds upon the same assumption. A method of instruction different from that practised in the lower schools, and the possession by the students and masters of certain privileges, were the marks of the developed university. The method, so far at least as Paris and its imitators are concerned, is due largely to Abelard, who, as Mr. Rashdall says, inaugurated the intellectual movement out of which the universities eventually sprang, although even in their most rudimentary form they did not exist until a generation after his time. This fact has been so persistently ignored by popular writers on the subject, despite the verdict of Cousin, Newman, Denifle, and Compayré, that it is gratifying to find that Mr. Rashdall's independent studies have led him to lay great emphasis upon the influence of Abelard in the university movement. We can readily understand how the elaborate and forceful argumentations of William of Champeaux and his more famous pupil, Abelard, encouraged freedom of opinion and discussion and attracted hundreds of mature students to Paris. Abelard's "attempt to appeal from recent tradition to the ancient Fathers, and from the ancient Fathers to Scripture and to Reason," is the mediæval equivalent of what the modern university teacher knows as the study of the "sources." It would be a mistake to suppose, however, that the liberal and intelligent method of Abelard was universally followed and adhered to or that it uniformly led to good results. Many of the "disputations" based upon it were unquestionably stimulating, but too often they degenerated into mere formal logic-chopping and the routine of the "dictation."

The mode in which the universities acquired special privileges and immunities is somewhat more difficult to explain. By the beginning of the thirteenth century *Studia Generalia* had become common. Three were prominent—Paris for theology and arts, Bologna for law, and Salerno for medicine. Apparently any town that chose might, at that time, claim to be a *Studium Generale*, and, as Mr. Rashdall says, if Arezzo or Vercelli desired to intimate that it offered as good an education as Paris or Bologna, it did so by assuming the title of *Studium Generale*. It could do this with some grace if it simply provided more than one Magister, invited students from all countries, and maintained at least one of the so-called higher faculties—theology, law, or medicine. There was no authority to determine whether or not a given school was a *Studium Generale;* it was wholly a matter of usage. But it is natural to follow Mr. Rashdall in supposing that a Magister who had taught at so celebrated a centre as Paris, Bologna, or Salerno was pretty sure to receive recognition elsewhere. Doubtless the less well-known *Studia* gladly welcomed such a man as a teacher, while subjecting masters from smaller schools to severe and technical tests. It is Mr. Rashdall's inference

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that "to the original conception of a *Studium Generale* there was thus gradually added a vague notion of a certain œcumenical validity for the Mastership which it conferred" (i., 9). This "œcumenical validity" became in time the *jus ubique docendi*.

The next step is the one by which Emperor and Pope were brought to lend a helping hand to the now vigorous university movement. As this is but dimly understood and has been hotly debated, it will be well to quote Mr. Rashdall's own carefully supported words:

"In the latter half of the thirteenth century this unrestricted liberty of founding *Studia Generalia* gradually ceased; and the cessation brought with it an important change in the meaning of the term. It so happened that at about the same time the two great 'world Powers' of Europe [anticipating the modern American millionaire] conceived the idea of erecting a school which was to be placed by an exercise of authority on a level with the great European centres of education. In 1224 the Emperor Frederick II. founded a *Studium Generale* at Naples; in 1229 Gregory IX. did the same at Toulouse; while in 1244 or 1245 Innocent IV. established a *Studium Generale* in the Pontifical Court itself. These foundations would appear to have suggested the idea that the erection of new *Studia Generalia* was one of the Papal and Imperial prerogatives, like the power of creating notaries public. Moreover, in order to give the graduates of Toulouse (in so far as parchment and wax could secure it) the same prestige and recognition which were enjoyed by the graduates of Paris and Bologna, a Bull was issued (in 1233) which declared that any one admitted to the mastership in that University should be freely allowed to teach in all the Studia without any further examination. In the course of the century other cities anxious to place their schools on a level with those privileged Universities applied for and obtained from Pope or Emperor Bulls constituting them Studia Generalia. The earlier of these Bulls simply confer the position of *Studium Generale* without further definition, or confer the privileges of some specified University such as Paris or Bologna.

"The most prominent practical purposes of such Bulls seems at first to have been to give beneficed ecclesiastics the right of studying in them while contriving to receive the fruits of their benefices—a privilege limited by canonical law or custom to *Studia* reputed 'general.' But gradually the special privilege of the *jus ubique docendi* came to be regarded as the principal object of Papal or Imperial creation. It was usually, but not quite invariably, conferred in express terms by the original foundation-bulls; and was apparently understood to be involved in the mere act of erection even in the rare cases where it is not expressly conceded. In 1292 even the old archetypal universities themselves—Bologna and Paris—were formally invested with the same privilege by Bulls of Nicholas IV. From this time the notion gradually gained ground that the *jus ubique docendi* was of the essence of a *Studium Generale*, and that no school which did not possess the privilege could obtain it without a Bull from Emperor or Pope" (i., 10-12).

This passage is a concise and doubtless correct summary of the facts concerning what has seemed a very difficult matter. Denifle and Mr. Rashdall are probably right in their conclusions from the admitted facts, and Kaufmann, despite his great learning and acumen, is probably wrong. While the Emperor and Pope had nothing to do with originating the university movement, after 1300 they became a most important factor in creating universities, and Mr. Rashdall is conservative rather than radical in excluding from the category of universities, from the beginning of the fourteenth century, all bodies that were not founded by Pope or Emperor. The essential point to bear in mind, however, is that the earliest universities were not founded, but *grew*.

SCARTAZZINI'S DANTE COMMENTARY.

La Divina Commedia di Dante Alighieri, riveduta nel testo e commentata da G. A. Scartazzini. 2ª edizione, riveduta, corretta, e notevolmente arrichita, coll' aggiunta del Rimario Perfezionato del Dott. Luigi Polacco. Milan: Ulrico Hoepli.

THAT indefatigable Dantist, Dr. Scartazzini, must have taken for his motto, No year without its book. Amid his almost kaleidoscopic publications for the illustration of his chosen poet, his readers bid fair to find themselves before long in some bewilderment. We now have his Introduction to Dante (to give this name to a work with various titles) in no less than five forms, three in Italian and two in German. We already had from him two commentaries upon the 'Divine Comedy,' a larger, in three volumes, published at Leipzig, and a smaller, in a single volume, issued at Milan; and now comes this second edition of the latter, so increased in bulk that it must be regarded as a distinct work. His voluminous 'Dante in Germania' surveyed what German scholars have done for the great Florentine; and he announces as already in the press an 'Enciclopedia Dantesca' in two large volumes. Several others of his books there are, but we will not mention them here.

In spite of this amazing rapidity of production, the work of Dr. Scartazzini is always valuable. The larger edition of the 'Divine Comedy' at once established itself among students of Dante as in important particulars the most useful modern commentary on the great poem. The one-volume edition, issued two years since, had already generally superseded for beginners and for class-room use the editions of Fraticelli, Bianchi, Andreoli, and others of less diffusion; and there can be little doubt that in its new form this edition is destined to be for some time to come the most useful and the most generally adopted of all the briefer commentaries on the poem. It seems, therefore, worth while to give our readers some notion of its merits and demerits.

The writing of an adequate commentary upon a poem like the 'Divine Comedy' is hardly less a work of art than was the production of the poem itself. It is, to be sure, art of a lower, though perhaps not more common kind; yet clearly showing itself art in that pedestrian industry, however laborious and faithful, invariably makes a failure of it. Only by the constant exercise of the imagination can the difficult three-fold task be accomplished of comprehending the poet, of understanding his words, and of interpreting both poet and words justly and surely to the commentator's own generation. For success here grammar does not suffice, nor the vanity of that erudition which D'Alembert so well described—"qui croit voir tous les jours augmenter sa substance par les acquisitions qu'il fait sans peine." The really successful exegete must manage to place before us the poet himself, as he uttered himself in his poem; stroke upon stroke he must depict for us that living personality as it drew from the stores of nature the materials for a new and rare fabric, selecting and shaping them to its needs. Mere explanation of verbal difficulty or of allusion is therefore but the beginning of a commentator's duty, though naturally, in dealing with a work like the 'Divine Comedy,' there are many and serious problems to be faced even here. The main matter is to induct us, more swiftly and truly than our limited personal studies can do it, into that manner of seeing and judging men and things which is peculiar to the poet. What were his imaginative prepossessions, and how came he by them? In what shapes did truth and beauty present themselves to his inward eye? From what conjunction of personal experience and contemporary convention did his moral estimates proceed? What course of speculation did he run? Who were his intellectual masters? What did they teach him? And what were the determinations of his independent thought? These are the essential questions; and the really adequate commentary, flowing beside the poem, will answer them, not all at once, but little by little, so that at the end we shall have come not only to understand and admire, but also to comprehend and sympathize. All the great poets of the past need this treatment, but none among them more than Dante.

There is much in the 'Divine Comedy' to lead the commentator away from what should be his main purpose. First of all, the style abounds in lexicographical and grammatical difficulties, due in part to the uncertainties of the text, in part to the accumulated obscurity of six hundred years—difficulties whose solution may fairly tax the abilities and learning of any modern man. Then, Dante has chosen to give a firm vesture of flesh and blood to his thought by constant allusions to contemporary men and events. The elucidation of these has already given rise to a huge literature, the production of which shows no sign of abating. In this vast morass it is but too easy to become lost, and few that enter it ever emerge. But in our judgment the greatest danger of all for the commentator is a misconception of the poem as a whole, into which no less a person than Dante himself seems to lead us. Throughout the Middle Ages there reigned supreme and undoubted a peculiar theory as to the purpose and function of poetry, namely, that in so far as it is serious it is in its innermost essence allegory. This theory was held without reserve by Dante. In his 'Convito' (Tratt. II., cap. i.) he outlines it at length, and assumes to interpret in accordance with it the *canzoni* used as the texts of that work. Furthermore, in the dedicatory letter sent with the "Paradiso" to Can Grande della Scala (accepting this as genuine), the poet reaffirms the doctrine and asserts its application to his own poem, saying that the subject of his work, taken literally, is "the condition of souls after death, pure and simple"; while, taken allegorically, it is "man, in so far as, having through the freedom of his will merit or demerit, he receives from Justice reward or punishment."

Thus we have Dante's own assurance that the 'Divine Comedy' contains at once a literal and an allegorical meaning—an assurance that seems to find confirmation from the very aspect and first impression of the poem. Furthermore, we have his definition of allegory as threefold in its character. After this there could seem to be no doubt that the first business of the commentator is to disentangle this threefold mystic sense, and to show it running side by side with the literal meaning through the work. Such, indeed, has been the conception of their task that the majority of the commentators from the fourteenth century down have had; and in our own time many and severe have been the criticisms upon those who have seemed to be indifferent or careless in this matter. What was the excellent Giuliani's tractate, 'Dante spiegato con Dante,' but an arraignment of such as have dared to neglect Dante's own guidance in the interpretation of his poem? And yet, we venture to say, he who completely and absolutely accepts this guidance will certainly fail

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of success in his efforts to produce a satisfactory exposition of the 'Divine Comedy.' For the truth is, it is, in the nature of things, an impossibility that there should be four meanings expressed at one and the same time throughout this or any other work of literature. This was long ago recognized in dealing with the classic poets; it is at last almost universally accepted in dealing with the Bible. And the time has come to admit that even a man who wrote his poem in the firm conviction that it ought to contain these meanings, if it was to be a serious work, and who at the end flattered himself that he had succeeded in making it do so, though he were Dante himself, could not by any possibility so transcend all human capability as to accomplish such an undertaking. Of symbolism in details, of allegory in dealing with particular matters, there certainly is an abundance in the 'Divine Comedy,' and these the commentator must explain as well as he can. But towards that vast and all-embracing four-fold meaning supposed to run through the whole poem, the only safe plan is to adopt an attitude of wise indifference. If any one doubts this, let him turn to Gabriele Rossetti's exposition of the 'Divine Comedy' and be convinced.

It is a much more important matter that should engage the chief energies of the modern commentator on Dante. It cannot be too often repeated that no man's ideas, not even the greatest poet's, are of his own peculiar coinage and issue. However rare and personal they may seem at first sight, they will be found upon examination to be in reality products of a slow accretion, in which many generations of minds have left traces of themselves. And something of this process we must be shown if we are to arrive at any adequate understanding and appreciation of what the poet tells us. It can hardly be said that Dr. Scartazzini has undertaken any one of his editions of the 'Divine Comedy' with this obligation clearly in mind. In all of them his effort seems chiefly to have been laboriously to gather what everybody has said on each particular point, and to select from the mass what appears to him most reasonable and probable. In doing this he has given many evidences of good sense and just discrimination in his preferences. He has avoided, for example, an undue zeal in the pursuit of Dante's possible allegorical intentions. He has in general refused to follow the *ignes fatui* of incidental interpretation. His judgment in questions of the text is, in the present state of our knowledge, not often to be quarrelled with, and he is undoubtedly superior in this respect to most of his predecessors. In lexicographical questions he is less sure, and, indeed, at times displays a decided lack of original and first-hand scholarship. He is too apt to fall back upon the interpretations of the fourteenth-century commentators, who are, after all, as any one who makes a comparative study of them must see, so uncritical in their methods and so divergent in their opinions as to afford us hardly more than valuable bodies of collateral linguistic and illustrative material, requiring in use the same treatment as the work of Dante himself. Still, the free even though unscientific employment of this material will guard any judicious commentator from many hasty and fantastic renderings. And this is the case with Dr. Scartazzini. We must add, however, that in the important and in many ways difficult matter of Dante's grammar he has done next to nothing of value.

But the greatest weakness of this edition, as we have already implied, is to be found in what we may call its comparative literary aspects. Evidences abound in it that Dr. Scartazzini has a decidedly superficial acquaintance with mediæval literature outside of Italy, and indeed with the course of ideas in the Middle Ages in general. Though expounding a poet whose imaginative life began with the almost unlimited acceptance of social and moral ideals first formulated by the poets of Provence and France, and who to the end retained his respect and admiration for these poets, Dr. Scartazzini shows so little knowledge of them that he is able to characterize even the most famous among them, like Arnaut Daniel and Giraut de Borneil, only at second hand and most inadequately. Of the real character of their poetry and of the sources of its interest for Dante he gives no account at all. And the same lack of sure and original knowledge makes itself felt in his treatment of those intellectual additions which Dante in his maturer years made to his earlier imaginative prepossessions. The passage from the amorous service of Beatrice Portinari to that practice of love which brings the desire and the will into harmonious motion with the divine "love that moves the sun and the other stars," is no such easy and obvious process that we may safely be left to follow it for ourselves. An adequate and final comment upon the 'Divine Comedy,' if we ever get it, will show us the kind of help Dante derived from all the great spirits he enshrines in his poem in attaining this ultimate adjustment of his thought to the world and to God.

Robert Burns in Other Tongues: A Critical Review of the Translations of the Songs and Poems of Robert Burns. By William Jacks. Glasgow: MacLehose; New York: Macmillan.

THIS book, if it serves no other end, ought to be a treasure to the Scotch perorator. One delights to imagine the flow of eloquence at Burns anniversaries and St. Andrew's Day dinners which will follow from a judicious use of its contents. The most resourceful speaker can hardly hope to produce a more electric effect than by reminding his hearers that the oppressed Czech, in his struggle against the Austrian tyrant, nourishes his courage on the martial pabulum of "Scots wha hae"; that the Dutch of the Orange Free State have a President who can do the "Cotter's Saturday Night" into their South African dialect; and that the Swiss Germans confirm their democratic independence with "A man's a man for a' that," while the Germans of the Fatherland wallow knee-deep in the wild-romantic sentiment of "O my luve's like a red, red rose." Some dexterous Scot might even get his tongue around

"Feledjuk-é a régi jót
S ne emlegessuk öt,"

which is the Hungarian beginning of "Auld Lang Syne." If these sentiments do not bring down the house, all patriotism must be dead to the north of the Tweed.

Mr. Jacks's collection of translations is brought together from many quarters, and no one who lacks Mezzofanti's attainments can be trusted to pronounce with authority upon the merit of the versions. Alas that it should be a case of "No man but Lancelot, and he is dead." In the absence of Mezzofanti, Mr. Jacks has resorted to the only possible expedient. The tongues represented are German, Swiss-German, Danish, Norwegian, Swedish, Dutch, Flemish, African-Dutch, Frisian, Bohemian, Hungarian, Russian, French, Italian, Scottish-Gaelic, Irish-Gaelic, Welsh, and—not to be outdone by upstart tongues—Latin. Mr. Jacks does not pretend to be a master of all these, yet to each translation a critical comment is prefixed. The preface explains how this is managed:

"It would be hypocritical pedantry to leave it to be assumed that I knew all the various languages which appear here sufficiently well to enable me to criticise these translations as I have done; indeed, some of them I do not know at all. In such cases I had each retranslated literally into a language which I did understand, and the retranslation was sent to a native of the particular country for confirmation and comment, and in this way I was able to make my remarks."

Such a process means no end of pains, as does the whole compilation. The volume is a labor of love and has been done thoroughly. The claims which it has to attention, apart from excellence of printing and paper, its incense to Scotch pride in Burns, and the portraits of the translators, are more considerable than one at first thought might suppose. Mr. Jacks's own observations are very interesting. The Burns devotee who wishes to take up languages will, from his knowledge of the originals, find the translations easy reading, and new light may be thrown on Burns in his own tongue by attention to Burns in French or German. Mr. Jacks gives a decisive instance of this last advantage anent the line "Courts for cowards are erected":

"Four out of every five readers of Burns to whom I put the question, 'Does this mean Royal Courts or Courts of Law'? replied 'Royal Courts of course.' An eminent German translator uses the word Gericht, not Hof. This suggested the question to me; and I discovered he was right, as the context shows. 'A fig for those by *Law* protected. . . . *Courts* for cowards were erected.' When I pointed this out, my friends admitted that they had not thought of it so closely."

Mr. Jacks has not thrown in his translations miscellaneously, but has used method. As it is, the book runs into 550 pages, and only the leading translations in each language are printed. A selection is made of certain pieces, and these, wherever possible, are followed through the various tongues so that the reader may form standards of comparison. Out of the 47 songs and poems chosen for illustration, only 9 are given in but one language, and the majority of the rest are given in half-a-dozen. The pieces which English critics have recognized to be the best are those which have been most diligently translated. "The Cotter's Saturday Night," "Duncan Gray," "Flow gently, sweet Afton," "John Anderson, my Jo," "The Jolly Beggars," "A Man's a Man for a' that," "O wert thou in the cauld Blast,' "O My Luve's like a red, red Rose," "Scots wha hae," "Tam o' Shanter," "To a Daisy," "To a Mouse," "To Mary in Heaven," "Ye Banks and Braes o' bonnie Doon" are the favorites of the Continent as of Great Britain and the United States.

In coming to the translations themselves, it seems to us that, as one would suppose *a priori*, the Teutonic translations are better than those in the Romance languages. Burns in French or Italian sounds very strange, though we must not forget that the most learned and sympathetic study of Burns which has been made by any foreigner is to the credit of a Frenchman, M. Auguste Angellier of Lille. Competent Celtic scholars say that the difficulty of translating Burns into Gaelic equals that of translating him into Greek or Latin. "Burns in Gaelic is a David in armor. His movements lack freedom, grace, and vivacity." But in German, especially in Swiss-German, a good deal of the original afflatus is preserved by a skilful translator like Laun, Ruete, or Corrodi. We insist upon Corrodi's translation into Swiss-German

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because his contention that no other tongue serves so well for the reproduction of Burns as the Zurich dialect is supported by some excellent proofs. Corrodi has not tried the poems, but has translated thirty-four of the songs. Mr. Jacks says of his version of "A Man's a Man": "This translation is almost perfect; the first line is rather stilted, and two lines seem weak. . . . These are but two very small defects in what is perhaps the best translation into any language of this magnificent ode; and it is fair to point out some lines where the language seems even more expressive than in the original, which is a bold thing to say of any of Burns's masterpieces." The most distinguished European who has tried his hand at the translation of Burns is Van Lennep, the Scott of Holland. Perfect command of the English tongue is an inheritance of the Van Lenneps of Haarlem to the present day. The Latin translations are at least amusing, notably Mr. Leighton's into mediæval Latin verse. Mr. Whamond is less ridiculous, but Burns and Latin are oil and water.

We wish to leave the impression that this book will be valuable to the student of Burns and to the student of translations in general. Not least among its strong points is the merit of Mr. Jacks's criticism of each separate translation, and the light incidentally thrown upon European interest in English literature.

A Manual of Greek Antiquities. By Percy Gardner and Frank B. Jevons. Scribners. 1895.

An introduction, in a single volume, to Greek antiquities in their chief branches—social, religious, and political—has long been needed, and the want is supplied, and well supplied, by the present work. The editors have divided the labor of composition. Prof. Gardner is responsible for the first five books, entitled respectively The Surroundings of Greek Life, Religion and Mythology, Cultus, The Course of Life, and Commerce; Dr. Jevons has written the other four, on Constitutional and Legal Antiquities, Slavery, War, and The Theatre.

Manuals are generally pretty dry reading, but this one is a pleasing exception to the rule. It is written in an easy, almost conversational style; it is no mere cataloguing of the facts, for in most cases the endeavor is made to trace the manners and customs described back to their origins, and indeed the success in this particular is remarkable. Take, for instance, the subject of Sacrifice. It was hardly to be believed that in a mere manual Prof. Gardner should have been able to go so deeply into a topic like this; and yet even the origins of the sacrifice meet with satisfactory discussion. And the subject of religion in general is treated by him with a fulness which is all the more welcome because Hermann-Strack's handbook has been long out of print, while the volume on Greek religion in Müller's great series is far too bald an outline for general readers. A little study of the pages here devoted to totem and fetish, ancestor worship, and orgiastic cults will be a genuine surprise to the reader unfamiliar with what has been doing of late years on the lines of comparative religion. The account of the Eleusinian Mysteries is interesting and yet sober—wholly without that overstraining of the imagination with which English writers have been too apt to portray the surroundings of the secret that was better kept than any other in antiquity. The contrast between the ritual of ancient temples and that of modern churches is excellently drawn. And, descending to particulars, we have noted no important omission in details of religion save that of the Athenian καθάρματα. For all these pages on religion, by far the most valuable in the book, we are indebted to Prof. Gardner, and we must thank him too for his clear account of Greek houses and of social life in the open air.

To Dr. Jevons we are especially grateful for his chapters on the laws. In fact, we know of no other English book which gives so full a selection from the Attic Code in the original Greek, accompanied by such a clear commentary. The code of Gortyn also finds a place. His treatment of legal procedure before the courts is also excellent, though we note here a slight contradiction. On page 583 it is stated that "witnesses themselves did not appear" in court, while on page 590 we find the proper explanation, that they appeared, indeed, but merely to acknowledge their evidence as given at the ἀνάκρισις. On the subject of theatrical antiquities Dr. Jevons is not so much at home. On the still burning question of stage or no stage, while we agree with him that the case of the no-stagers is not yet fully proved, yet his attack upon their position by no means blunts all their weapons. In fact, he seems not to be aware how many and various shafts will soon be directed at his devoted head. For instance, the careful examinations made by both Americans and Germans of the internal evidence from the plays themselves, appear to be all but unknown to him. And, to take up one of his own arguments, the passage in Plato's "Symposium" on which he lays much stress is now generally admitted to refer to the *proagon* of Agathon's play, and not to the performance itself. It took place, therefore, in the odeum, not in the theatre. And nobody has yet arisen to tear away the raised stage from the Greek music-hall.

It is to be regretted that the plan of this book did not include at least simple bibliographies of the most important subjects treated in it. The footnotes are few for such a work (750 pages of text), and they are chiefly references to ancient authors. The book contains some pictures, not very well executed; but, as the editors remark in their preface, English-speaking students have now at their command a fairly complete and well-arranged series of illustrations for all the important branches of Greek antiquities in Anderson's edition of Schreiber's 'Atlas,' which has already been reviewed in these columns. These two books ought to be in the library of every classical school, and they will usually be sufficient for all except advanced students of old Greek life.

Goethe's Faust. By Kuno Fischer. Translated and published by Harry Riggs Wolcott. Vol. I. Faust Literature before Goethe. Manchester, Iowa. 1895.

Prof. Fischer's lectures on "Faust," which were delivered about twenty years ago in Goethe's native city, were first published in 1878. In 1887 they were republished with extensive additions, and five years later a third edition brought the work up to date. The present translation, which is, we believe, the first into English, has been made from the text of the last edition. It comprises only the first ten chapters, which deal with the Faust literature prior to Goethe; the second and more important volume, on 'The Origin, Idea, and Composition of Goethe's Faust,' is promised for the end of the year. To English students it will be an invaluable aid.

In the first volume the Christian magus legends of the early centuries are discussed, chiefly in the interest of scholarly completeness, under the representative names of Simon the Sorcerer, Cyprian of Antioch, and Theophilus. The various Faust traditions of Germany are treated with illuminating fulness, although, of course, the discovery at Carlsruhe of the Nuremberg "Faustgeschichten" of Rosshirt, which antedate even the oldest Faust book, is too recent to have received notice here. A chapter is devoted to Marlowe's "Faustus," the influence of which upon the dramatic treatment of the legend in Germany was of great poetic importance; it fixed the character of the opening scene. The volume closes with a discussion of Lessing's famous *Litteraturbrief*, No. xvii., and his fragment of "Faust." The peculiar aptitude of the German mind for this mediæval legend is everywhere apparent. Those who are impressed by numbers will be interested to learn that "Faust" has been dramatized 113 times, and that 41 of these dramas preceded Goethe's. It seems to have been the predestined form in which the soul of Germany was to find its highest poetic expression.

Sanity and moderation characterize Prof. Fischer's critical methods. He is of that small but cherished minority of Faust interpreters who preserve beneath the *talar* of scholarship their reasonableness and humanity. But he has been unable wholly to exclude controversial matter. He has given much patient or impatient study to Faust interpretations, and derives from them the same kind of entertainment that Goethe would have found, had he lived to read all the strange things which have been uttered in his name; but the pages devoted to an attack on Herman Grimm lead to nothing and are to be regretted. Nor do we think that Prof. Fischer has made out his case that the Faust book was in the nature of a Lutheran tract. Ridicule of the Pope was a coarse form of wit, common enough long before the Reformation; and Calderon, who cannot be accused of anti-clerical sentiments, puts disrespectful words into the mouth of one of Cyprian's lackeys in "El Mágico Prodigioso." Certainly it was not the purpose of the chap-book to laud the deeds of Dr. Faust even at the Vatican.

The translation is worthy of all praise. It is easy and idiomatic, and particularly felicitous in the rendering of catchwords and phrases into which the author has put a special significance. On page 116, "converted" is doubtless an intentional perversion of the playful impropriety of the original. On page 120, Faust is made to remove his entire leg, which in the chap-book is only a foot. The Hochschule at Erfurt is called a university, p. 126. The words of the prince at the Diet of Augsburg, page 144, are not accurately rendered. On page 152, by a slip of translation, the Faust fable is said to be founded on the puppet play, whereas, two pages below, Prof. Fischer's opinion is correctly stated: "The drama grew out of the chap-book." Finally, on page 161, the word "duel" unduly dignifies the tavern brawl in which Marlowe lost his life. That these should be the only slips which a careful reading has revealed, is a sufficient tribute to the excellence and accuracy of the translation. The second volume will not complete this admirable work unless it is furnished with a full index.

The Pianoforte Sonata: Its Origin and Development. By J. S. Shedlock. London: Methuen & Co.

The earliest known sonata for the clavier was written by the German Kuhnau and published

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at Leipzig in 1695. The latest known sonata of importance ("Eroica") was written by the American E. A. MacDowell and published in the same city in 1895. Mr. Shedlock does not mention this last work, but he had no lack of material in two full centuries of sonata-composing for writing a book of 245 pages, which no student of composition can afford to ignore, and which is so admirably written that it will appeal even to the general reader who knows enough of music to be able to play a sonata.

Mr. Shedlock devotes one of his chapters to "The Sonata in England." Patriotism alone can excuse such a thing, but, on the other hand, it must be admitted that the best treatises on the sonata have been written in England, viz., the present book by Mr. Shedlock, and Dr. Hubert Parry's article in Grove's 'Dictionary of Music and Musicians.' In 'The Art of Music,' too, Dr. Parry has many excellent remarks on the sonata. His thorough familiarity with this branch of music (he has composed two sonatas himself) gives the more weight to the opinion expressed in the following sentence: "The aspect of pianoforte music in general seems to indicate that composers are agreed that the day for writing sonatas is past, and that forms of instrumental music must be more closely identified with the thoughts which are expressed in them."

Dr. Parry was by no means the first musician who expressed doubts as to the vitality and future of the sonata. Schumann wrote, as long ago as 1839, that "although from time to time fine specimens of the sonata species made their appearance, and probably would continue to do so, it seemed as if that form of composition had run its appointed course." He did, indeed, compose two sonatas himself, but his heart was not in this work as completely as when he wrote his shorter pieces in freer form, and the same may be said of Weber, Schubert, Chopin, and Rubinstein, as well as of the semi-classical Mendelssohn, whose four sonatas Mr. Shedlock simply ignores (twenty years ago this would have been a capital crime in England), and even of the reactionary Brahms, whose three sonatas are among his earliest works (op. 1, 2, and 5), wherefore it is doubtful, as Parry says, whether they represent his maturer convictions.

Liszt's original and inspired sonata in B minor stands by itself. Mr. Shedlock thinks the germ of it may be found in Beethoven's sonata in A flat, opus 110, and, after quoting Charles Soullier's opinion that "la sonate est morte avec le dix-huitième siècle qui en a tant produit," he asks, "Is Liszt's sonata a Phœnix rising from its ashes? Shall we be able to say, 'La sonate est morte! Vive la sonate'? Time will tell. Hitherto Liszt's work has not borne fruit." After all, this sonata is so different from other works called by the same term that the question is less of the survival of a species than of a name. It differs from other sonatas very much as Liszt's symphonic poems in one movement and arbitrarily varied tempo differ from the symphonies in four movements of arbitrarily prescribed tempo, or as Wagner's organically united music-dramas do from the old-fashioned mosaic of operatic arias.

Mr. Shedlock's attitude towards the sonata is revealed in this sentence: "The history of the last seventy years almost leads one to imagine that Beethoven was the last of the great sonata writers;" and he then proceeds to show, in what is by far the most valuable and interesting chapter in his book, how Beethoven varied in his attitude towards the sonata, so that he may be regarded at once as its master and its destroyer. Under an outward show of preserving classical formulæ, he was, in fact, almost as great an iconoclast as Wagner and Liszt. He did not slavishly copy the three-movement sonata of Haydn and Mozart, but wrote some of his works in four, six of them in two movements. Of two of these Mr. Shedlock frankly says: "The title of 'sonata' given by Beethoven to his op. 90 and op. 111 does not affect the music one jot; under any other name it would sound as well." Beethoven also abolished the repeat, a survival from the old dance movement in binary form, and in the sequence of keys, freedom of modulation, moderate use of full closes, etc., modified the old sonata rules; and Mr. Shedlock does not exaggerate when he closes his chapter on this composer with the words: "In Beethoven, so far as sonata and sonata form are concerned, we seem, as it were, to perceive the beginning of a period of decay"; and a few pages before this: "The process of evolution of the sonata was gradual; so also will be that of its dissolution."

While Mr. Shedlock devotes most of his space to the architectural or structural side of his subject, he does not ignore the poetic or emotional aspect. A musician once asked Mozart regarding the andante of one of his sonatas, and the composer replied that he "meant to make it exactly like Miss Rose"—a pretty girl who had won his admiration by her grace and amiability. "This was the picture to which he worked," says Mr. Shedlock. "One of Beethoven's finest sonatas, the C sharp minor, was inspired by a beautiful girl: a strong appeal to the emotions calls forth a composer's best powers." In another place he remarks: "Very many, probably the greater number, of Beethoven's sonatas rest upon some poetic basis." According to Schindler, the master at one time (1816) conceived the intention of indicating these poetic ideas definitely. He certainly took great pleasure in discussing this project, and it is to be regretted that he did not carry it out. Like the havoc he created with the rigid formulæ of the sonata species in his later works, it would have emphasized the fact that he was not so austerely "classical" as some of his admirers would make him, but that he showed in many of his works the modern romantic spirit which Wagner and Liszt were the first to point out and insist upon in their interpretations of them.

The Hill-Caves of Yucatan: A Search for Evidence of Man's Antiquity in the Caverns of Central America. By Henry C. Mercer. With seventy-four illustrations. Philadelphia: J. B. Lippincott Co. 1896.

THE expedition of which this volume is the outcome was made possible by the generosity of J. W. Corwith of Chicago, and was carried out under the auspices of the Department of Archæology of the University of Pennsylvania, of which institution Mr. Mercer is an officer. During the sixty days that these gentlemen, with their assistants, were at work in the field, they visited twenty-nine caves, in ten of which excavations were made. Of these ten, six are said to have yielded valuable and three decisive results.

Without going into particulars, it will be sufficient to say that these results are divisible into two classes, one of which is based upon the evidence found in the caves, while the other is deduced from the absence of all proof of a contradictory character. Thus, for example, basing his conclusion upon the similarity of the pottery and stone implements found in the caves to specimens in collections from the neighboring ruins, our author asserts (p. 176) that the cave visitors were identical with the Maya Indians who built the ruined cities of Chichenitza, Labna, and Uxmal; while, on the other hand, the absence from the different culture-levels of the caves of all evidence of a civilization lower than the Mayas are known to have reached, is believed to justify the conclusion that no earlier inhabitant ever occupied this region, and that the culture of these cave people was not developed in Yucatan, but was brought by them from somewhere else, and in geologically recent times. To the first of these conclusions there can be no objections; and even those of the second class may be temporarily accepted, though in so far as they are drawn from negative evidence they can hardly be said to be final. This fact our author clearly perceives, for he tells us, p. 177, that "the discovery of an earlier culture-layer at a cave unvisited by us will upset the inference."

Aside from these results, it is of interest to note that, when manufacturing pottery, the Maya Indians of to-day use a rude wheel or disk, turning it with both feet, instead of with one, as is the custom with us. Whether this invention was "indigenous to America" is uncertain. Dr. Brinton, for linguistic reasons, thinks not; but the Bishop of Yucatan takes issue with him on the point, and Mr. Mercer tells us (p. 165) that while it would be difficult "to infer the ancient existence of such a slow-moving wheel from the shape and texture of the potsherds found in the caves," yet "in many the fairly even thickness, the superior regularity of the rims, and the parallelism of the surface scratchings suggest clay-turning upon the hand rather than the hand turning upon motionless clay." Archæologists will await with some interest the result of further investigations on this subject, as the existence of a potter's wheel in prehistoric America has hitherto been generally discredited.

The Far Eastern Question. By Valentine Chirol. Macmillan & Co. 1896. Pp. 196, with two maps and ten illustrations.

THESE studies, by a *Times* correspondent, set forth smoothly and succinctly, from a British standpoint, the conditions and problems, international and commercial, that present themselves since the convulsion of the Chino-Japanese war in the region now known as the Far East. Not so comprehensive as Mr. Norman's and Mr. Curzon's books (for Siam, Annam, and East Siberia are not treated), this volume supplements those in giving special attention to the commercial and industrial conditions and possibilities which have to be entirely reconsidered in view of such recent events as the foreigners' new privileges under the Treaty of Shimonoseki, the Russian diplomatic successes, the industrial encroachments of Japan, and the extreme depreciation of silver.

The chapters on these subjects are useful in their summary of events and in their suggestions. But for information about the political and moral condition of China, to which half the book is devoted, it is useless. The whole attitude of the writer is the "reportorial" one—the assumption that all one needs to do to know about anything is to go to the place and make some inquiries. This writer, for example, vouchsafes to pass judgment on Chinese morality, religion, and politics, to expound the history and traits of the nation, and to promulgate with repeated and severest emphasis a wholesale condemnation of the manner of life and thought among an entire people; and

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on what basis? On the basis of a few months' sojourn in the open ports and Peking - nearly as satisfactory a source of information as a Chinese newspaper correspondent would find for writing about our people in the Chinese quarter of San Francisco. The preface alludes, forsooth, to the peculiar advantage of "studying" the questions "on the spot." This has the true "reportorial" ring; if you can only get "on the spot," you are certain to secure ample material for a good "write-up"—whether of a street-brawl or of a legal system, of an elopement or of the whole moral and political fabric of an empire. We have been treated of late to so many of these volitant surface-studies (of the West, of the South, of China, of the Orient—it matters not how great the survey, how deep the problems) that our senses are being dulled to the risk of it, and one cannot too often record a protest. The wise will understand that, for Chinese affairs at least, there are on record maturer views which alone it will be safe to trust.

Hunting in Many Lands: The Book of the Boone and Crockett Club. Edited by Theodore Roosevelt and George Bird Grinnell. New York: *Forest and Stream* Publishing Co. 1895.

THE second issue of the Boone and Crockett Club is somewhat of a disappointment. Hunting stories, unless well told, seldom have much interest for any but the narrator, or for those who have hunted the same game under similar circumstances. A bald statement of facts, such as the number of animals killed in a day, or a careful computation of the average number of shots needed to kill different kinds of game, makes very monotonous reading. There is so much in big-game hunting that appeals to every man, whether sportsman or not, so much in the silence of the woods and plains, in the observation and knowledge of game, in the picturesqueness of the companions of the hunt, and in all the small details that constitute outdoor life, that it seems a pity not to make more of them than has been done here. No doubt the task is difficult, and if overdone it were better not attempted. This very fault is noticeable in the article on "The Ascent of Chief Mountain," the style of which, though attractive, is better suited to some poetic Indian legend than to a nineteenth-century account of rugged mountain-climbing. Another criticism applies not only to this book, but to nearly all of its class. The old style of hunting story was exaggerated, boastful, ridiculous, yet thrilling. The present style is at the opposite extreme. Undoubtedly the habits of dangerous wild animals have changed—the fear of man has become part of their nature; but not a little of this change is due to the narrator. One notices an absence of detail, a belittling of danger, and seemingly a constant fear of telling a good story and being laughed at for it.

Still, notwithstanding some dreary wastes, 'Hunting in Many Lands' contains several readable articles. Among these may be mentioned "To the Gulf of Cortez," a most interesting description of a hunting trip in an obscure region, Lower California; "A Canadian Moose Hunt," which, with its series of mishaps, disappointments, and unexpected "red-letter days," reflects the bitter-sweet experience of many a big-game hunter. "Wolf-Hunting in Russia" reminds one in parts of 'The Jungle Book,' but leaves behind it a sense of disappointment, as if the tale might have been better told. The article on "Game Laws," and those concerning the protection of Yellowstone Park, are excellent and instructive, and are illustrated by some very attractive pictures. They are also important as showing that the Boone and Crockett Club is really accomplishing something of value, not only to sportsmen, but to the whole country—the protection of game, and incidentally the protection and preservation of its haunts and breeding grounds.

The Sentences of Publilius Syrus. Edited by R. A. H. Bickford-Smith. Cambridge, (Eng.): University Press; New York: Macmillan. 1895. Pp. lxii, 61.

THIS new edition of the 'Sentences' is, and honestly professes to be, a résumé of the labors of the Germans, W. Meyer, Woelfflin, Friedrich, etc., etc. The author, known in our younger days as "Publius," not "Publilius," is that mimographer whom Julius Cæsar patronized for the sake of discrediting Laberius, to whom Publilius was already a dangerous rival—only inferior, perhaps, in not being a Roman knight. It is not possible to determine which of these sentences belong to Publilius, as only a small fraction are proved to be his by having been quoted as such in antiquity. Those given in this edition are selected from various mediæval collections, where they are found mixed up with wise saws in prose and verse from other authors, the whole being ascribed to Seneca; and this confusion is only worse confounded by their partly alphabetical arrangement under the initial letter of the first word in each.

It is a great pity that we cannot fully identify what belongs to Publilius, and that we have no more of the context with the verses possessing a distinctly proverbial character. We should in that case enjoy an opportunity to compare the Roman mime with the relics of the Greek mime which we possess in the remains of Herondas, in some idyls of Theocritus, and in other fragments of like character.

There is no easier road to poetic immortality than to write *quotable* poetry—that is, poetry in which clear-cut thoughts and tersely stated maxims shape themselves into one or two complete verses easily memorized and long retained. It is probably the great success of this trick at the hands of the mimographers of the Augustan age that is chiefly responsible for the labored and tiresome pursuit of such "sententiæ" by the poets and rhetoricians of the silver age. Nor did the taste for them soon pass away. In the dark ages, when readers were few and literary taste well-nigh extinct, when most of the great classics were sleeping semi-millennial slumbers in neglected corners of conventual libraries, the most popular books were stupid abridgments of ancient authors which would now be regarded as beneath contempt. Among these a collection of quotable maxims and proverbial sayings might well pass for the best sort of literature. This explains the curious fact that, while some of the greatest works of antiquity have come down to us in one or two manuscripts only, we have these 'Sentences' in no less than forty-four. Nor did the popularity of these "familiar quotations" end with the revival of learning. Since the discovery of printing there have been at least 276 separate editions of them, without reckoning reprints; and the maxims have been used and appropriated by moralists and other writers of all lands, by La Bruyère, by Calderon, by Metastasio, etc., etc.

The present editor, who modestly, if truly, calls himself an amateur, has selected judiciously from his German authorities. It is not, we presume, from that source that proceeds the curious inaccuracy on page 13, where the verse "cuivis potest accidere quod cuiquam potest" is twice quoted with the substitution of "cuius" for "cuivis." The English reader may be grateful to Mr. Bickford Smith for a satisfactory presentation of the "Sententiae" and their bibliography, and for an original Index Verborum (a very necessary addition to such a book) which leaves nothing to be desired, unless it be a classificatory index of the maxims by subjects, which some readers will miss.

BOOKS OF THE WEEK.

Altsheler, J. A. The Rainbow of Gold. Home Book Co.
Anderson, Mary. A Few Memories. Harpers. $2.50.
Andreis, Rev. J. Z. The Christian at Mass. Baltimore: John Murphy & Co. $1.
Appleton, Robert. And it Came to Pass. G. W. Dillingham. 50c.
Bailey, W. H. The Detective Faculty. Illustrated from Judicial Records and Experience. Cincinnati: Robert Clarke Co. $1.50.
Bloomer, D. C. Life and Writings of Amelia Bloomer. Boston: *Arena* Publishing Co.
Carleton, William. Traits and Stories of the Irish Peasantry. Vol. II. London: Dent; New York: Macmillan. $1.50.
Channing, Prof. Edward. The United States of America. 1765-1865. Macmillan. $1.50.
Chester, Prof. A. H. A Dictionary of the Names of Minerals. John Wiley & Sons. $3.50.
Ellis, E. S. The People's Standard History of the United States. Parts 1-4. Woolfall Co. Each 50c.
Fisher, Prof. G. P. History of Christian Doctrine. Scribners. $2 50.
Franay, Gabriel. Mlle. Huguette. Paris: Colin & Cie.
Frederic, Harold. The Damnation of Theron Ware. Chicago: Stone & Kimball. $1.50.
Fulton, John. Memoirs of Frederick A. P. Barnard. Macmillan. $4.
Geyer, F. P. The Holmes-Pitezel Case. Philadelphia: P. W. Ziegler & Co.
Gilbert, Prof. G. H. The Student's Life of Jesus. Chicago: Chicago Theological Seminary.
Ginn, Edward. Selections from Epictetus. Boston: Ginn & Co. 50c.
Goodwin, Maud W. Dolly Madison. Scribners. $1.25.
Green, J. L. Allotments and Small Holdings. London: Sonnenschein; New York: Scribners. $1.
Greenhill, W. A. Sir Thomas Browne's Hydrotaphia and the Garden of Cyrus. Macmillan. $1.
Grenfell, B. P. Greek Papyri, chiefly Ptolemaic. Oxford: Clarendon Press; New York: Macmillan.
Guiness, H. G. Creation Centred in Christ. Armstrong. $2.50.
Gummere, Prof. F. B. Shakspere's Merchant of Venice. Longmans, Green & Co. 60c.
Gunter, A. C. Her Senator. Home Publishing Co. 50c.
Hartmann, Dr. J. God and Sin in the Appetites. Truth Seeker Co. 50c.
Hibben, Prof. J. G. Inductive Logic. Scribners. $1.50.
Hobhouse, L. J. The Theory of Knowledge. London: Methuen & Co.; New York: Macmillan. $4.30.
Hofer, E. The School of Politics: The American Primary System. Chicago: C. H. Kerr & Co. 25c.
Hoffmann, E. T. W. Weird Tales. 2 vols. Scribners. $2.50.
Holland, Clive. The Lure of Fame. New Amsterdam Book Co:
Howells, W. D. A Parting and a Meeting. Harpers.
Hubbard, H. S. Beyond. Boston: *Arena* Publishing Co.
Hume, M. A. S. The Courtships of Queen Elizabeth. London: Unwin; New York: Macmillan. $3.50.
Jewett, Sophie. The Pilgrim, and Other Poems. Macmillan. $1.25.
Jókai, Maurus. Pretty Michal. Rand, McNally & Co.
Kenyon, F. G. The Brownings for the Young. London: Smith, Elder & Co.; New York: Macmillan. 40c.
King, Capt. Charles. Trumpeter Fred: A Story of the Plains. F. T. Neely.
Kovalevsky, Sonja. Vera Vorontzoff. Boston: Lamson, Wolffe & Co. $1.25.
Lanahan, Rev. John. The Era of Frauds in the Methodist Book Concern. Baltimore: Methodist Book Depository. $1.
Lea, H. C. A History of Auricular Confession and Indulgences in the Latin Church. Vol. II. Confession and Absolution. Philadelphia: Lea Bros. $3.
Lecky, W. E. H. Democracy and Liberty. 2 vols. Longmans, Green & Co. $5.
Le Chien de Brisquet, and Other Stories. Edited for School Use. American Book Co. 35c.
Lewis, E. C. A History of the American Tariff. Chicago: C. H. Kerr & Co. 25c.
Locker-Lampson. My Confidences. Scribners. $5.
Lockyer, J. N., and Rutherford, W. The Rules of Golf. Macmillan. 75c.
Moriliot, P. Lesage. [Pages Choisies des Grands Écrivains.] Paris: Colin & Cie.
Nietzsche, Friedrich. Works. Vol. XI. The Case of Wagner. Macmillan. $2.
On Sermon Preparation: Recollections and Suggestions. Macmillan. $1.
Pattee, Prof. F. L. A History of American Literature. Silver, Burdett & Co. $1.50.
Peter, Dr. John, and Miss Johannah. Transylvania University: Its Origin, Rise, Decline, and Fall. [Filson Club Publication.] Louisville: J. P. Morton & Co.
Rogers, Horatio. Mary Dyer of Rhode Island, the Quaker Martyr. Providence: Preston & Rounds. $1.
Rutherford, Mark. Clara Hopgood. Dodd, Mead & Co. $1.25.
Smith, Prof. G. A. The Book of the Twelve Prophets, commonly called Minor. Vol. I. Armstrong. $1.50.
Tallman, G. W. Tom's Wife. G. W. Dillingham. 50c.
The Earl's Granddaughter. Boston: A. I. Bradley & Co.
The Sixteenth Amendment. G. W. Dillingham. 50c.
The Story of New Sweden. Portland, Me.: Loring, Short & Harmon.
Waugh, Arthur. Johnson's Lives of the Poets. New ed. Vol. I. Scribners. $2.50.
Wendell, Barrett. The Duchess Emilia. Rankell's Remains. New ed. Scribners. Each $1.
Wülker, Prof. Richard. Geschichte der Englischen Litteratur von den ältesten Zeiten bis zur Gegenwart. Heft 1. Leipzig: Bibliographisches Institut; New York: Lemcke & Buechner.

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